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The Living Church

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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar

MAY

6. Fifth (Rogation) Sunday after Easter.
7, 8, 9. Rogation Days.
10. Ascension Day (Thursday.)
13. Sunday after Ascension Day.
20. Whitsunday. (Pentecost.)
23, 25, 26. Ember Days.
27. Trinity Sunday.
31. (Thursday.)

JUNE

1. (Friday.)
3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. S. Barnabas. (Monday.)
17. Third Sunday after Trinity.
24. Nativity St. John Baptist. Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

KALENDAR OF COMING EVENTS

MAY

8. Conventions of Alabama, Bethlehem, Delaware, Fond du Lac, Newark, New York, North Carolina, West Missouri.
8-9. Erie Woman's Auxiliary Convention at Meadville, Pa.
10. Convention of West Virginia.
13. Convention of Montana.
15. Conventions of Connecticut, Erie, Long Island, Maine, New Jersey, Quincy, Rhode Island, Southwestern Virginia, Washington.
16. Conventions of Erie, East Carolina, Eau Claire, Georgia, New Hampshire, Springfield, Virginia, Western Massachusetts.
17. Convention of Central New York.
20-25. Social Work Conference, Kansas City, Mo.
21. Convention of Western New York.
22. Convention of Minnesota.
28. Convention of Rochester.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

14. St. Andrew's, Rochester, N. Y.
15. St. Peter's Memorial, Geneva, N. Y.
16. St. Paul's, Baden, Asquasco, Md.
17. St. John's, Pleasantville, N. Y.
18. St. Matthew's, Hallowell, Maine.
19. St. Agnes', Washington, D. C.

Clerical Changes

APPOINTMENTS ACCEPTED

COXE, Rev. JAMES BOYD, D.D., formerly rector of Trinity Church, St. Louis, Mo.; to be priest in charge of St. Paul's Pro-Cathedral, Mishawaka, Ind. (N.I.). Address, 616 Lincoln Way, East.

HEAGERTY, Rev. WILLIAM B., M.D., formerly vicar at St. James' Church, Monterey, Calif.; to be vicar at St. Stephen's Church, Gilroy, Calif. Address, 267 Martin St.

LINSLEY, Rev. J. C. W., vicar of St. Luke's Church, Manila, P. I., with the consent of the Bishop, has accepted the vestry's appointment as acting rector at the Cathedral of St. Mary and St. John in Manila, while the rector is on furlough for six months.

MCANERN, Rev. ROBERT E., canonically resident in the diocese of North Dakota; is priest in charge of Emmanuel Parish, Somerville, Mass. Address, 115 Belmont St.

TOROK, Rev. JOHN W., non-parochial; to be archdeacon for special work in the diocese of Eau Claire.

VIRDEN, Rev. HARRY LEE, formerly dean and chaplain at North Texas Military Academy and Junior College, Dallas; is rector of St. Luke's Church, Denison, Texas (Dal.). Address, 427 W. Woodard St.

WEST, Rev. G. STANLEY, formerly rector of Emmanuel Church, Corry, Pa. (Er.); to be chaplain of Sub-District No. 7, C. C. C., Pennsylvania. Address, C. C. C., Camp No. 59, McAlevy's Fort, Pa.

CORRECTION

BAKER, Rev. WILLIAM OSBORN, has resigned the rectorship of Christ Church, New Haven, Conn., effective July 1st. The Rev. Fr. Baker has no desire to give up active work in the ministry at the present time and is not to be retired as stated in THE LIVING CHURCH of April 28th.

LEAVE OF ABSENCE

JENKINS, Rev. JULIAN HAROLD, rector of St. John's Church, San Francisco, has taken a leave of absence because of ill health. During the interim Captain Andrew Clark, layreader, will read the services.

NEW ADDRESSES

CARVER, Rev. CHARLES C. W, formerly 235 Oxford St.; 270 So. Goodman St., Rochester, N. Y.

DERR, Rev. MORRIS W., formerly 31 S. Sixth St.; 218 S. Sixth St., Lewisburg, Pa.

LONG, Rev. C. STANLEY, D.D., formerly Honolulu, Hawaii; P. O. Box 145, Los Gatos, Calif.

WYLIE, Rev. ARTHUR, W. P., formerly 15 Wrentham St., Boston 24; 220 Ashmont St., Dorchester, Boston, Mass.

RESIGNATIONS

KNIGHT, Rev. EDWIN E., as priest in charge of St. Mary's Chapel, Mt. McGregor, N. Y. (A.); to be retired. Address, 52 Arlington St., Chicopee Falls, Mass.

LARNED, Rev. ALBERT C., as rector of St. Margaret's Church, Brighton, Boston, Mass., effective June 1st. Fr. Larned, a chaplain during the war and at the front in France, has suffered from nervous exhaustion brought on by repeated heart attacks. Upon the advice of his physician, he will return to his old family home in Bristol, R. I., with the hope in the near future of undertaking rural work.

DEPOSITIONS

BOTHE, CARL WILLIAM, Presbyter, by the Bishop of Fond du Lac, April 24, 1934. Deposed. Renunciation of the Ministry. "For causes which do not affect his moral character."

WOOD, FREDERICK J., deacon, by the Bishop of Long Island, April 16, 1934. Released. For causes which do not affect his moral character. Renunciation of the Ministry.

ORDINATIONS

DEACONS

ALABAMA—ALBERT K. MATHEWS, Major Chaplain, U. S. A., was ordained deacon by Bishop McDowell of Alabama, in the Church of St. Michael and All Angels, Anniston, April 25th. The candidate was presented by the Rev. C. W. Freeland, and the Rev. J. M. Stoney preached the sermon. Chaplain Mathews is stationed at Fort McClellan.

CONNECTICUT—WILLIAM CONRAD HAMM was ordained to the diaconate by Bishop Budlong of Connecticut, in the Church of the Good Shepherd, Hartford, April 25th. The Rev. C. C. Cabaniss presented the candidate, and the Rev. John N. Lewis, D.D., preached the sermon. The Rev. Mr. Hamm is to be curate at the Church of the Good Shepherd, Hartford, Conn. Address, 252 Fairfield Ave.

PITTSBURGH—GEORGE EDWARD LONG was ordained to the diaconate by Bishop Mann of Pittsburgh, in St. James' Church, Pittsburgh, April 25th. The Rev. L. Norman Tucker, Ph.D., presented the candidate, and the Rev. William F. Bayle preached the sermon. The Rev. Mr. Long has been in charge of St. Mary's Mission, Braddock, and St. Alban's Mission, Duquesne, Pa., for nearly a year.

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"The Church in Japan"

TO THE EDITOR: In THE LIVING CHURCH for April 14th, one of our able missionaries to the Philippine Islands—temporarily serving as chaplain of Holy Trinity Church, Tokyo—writes of some of his convictions concerning the Japan Mission. One of these is that there should be available "a book produced by our Church authorities which shall enable our own people, not to say outsiders as well, to learn what is actually being accomplished by the missionaries of our Church in Japan."

Such a book has been prepared and is to be published in May, *i.e., Handbooks of the Missions of the Episcopal Church, No. 2, Japan.* This handbook has been out of print but, in connection with the study of Japan, one of the two topics for mission study recommended for 1934-35 by the Committee on Missionary Education and Publications of the National Council (the other theme is Orientals in America), it has been rewritten and brought up to date. This will be on sale at The Book Store, 281 Fourth Avenue, New York, in June.

The Episcopal Church has one of its greatest tasks and opportunities before it in the Empire of Japan. Events and movements there in the next few years may profoundly affect the destiny of the world. We hope that many groups will be studying Japan in the summer conferences and in our parishes next winter and that with growing knowledge will come a widening vision of what the Church may do for Japan and through her for the entire Orient, and a renewed dedication of ourselves to the accomplishment of that work to which God has called us.

Further details, information about leaders' manuals, reference books, etc., both for the study of Japan and the Orientals in America, will be furnished upon application to me at the address below.

(Rev.) ARTHUR M. SHERMAN,
Secretary for Missionary Education.
New York City.

TO THE EDITOR: It gave me a great deal of pleasure to read Dr. Herbert H. Gowen's perspicacious account of his early impressions of mission work in Japan. He comments upon the fact that the *Japan Christian Year Book* omits reference to Roman Catholic and Orthodox work and envisages ours as simply going to swell the Protestant total. This is an old story and describes a state of affairs which exists because our own representatives, or a preponderance of them, desire that it should do so. The book to which Dr. Gowen refers is, I think, the thirty-first issue of an annual, formerly entitled *The Christian Movement in Japan, the Japan Mission Year Book,* etc.

At one time it did contain some references to Roman Catholic work but now its editors usually explain the omission of such references by saying that the Roman Catholics refuse to coöperate with them! More recently, the Orthodox Archbishop supplied them with some data and, if this measure of "coöperation" has now been withdrawn, it is probably for the reasons which moved the Roman authorities, and should move ours, to take the same course.

Twenty years ago, in consultation with the late Archdeacon King, then a veteran Church of England missionary, who, in turn, consulted other priests of his own mission, I sent the editors a letter suggesting:

"(1) The title 'Episcopal Group' seems inaccurate. . . . The only way in which we are grouped is in . . . The 'Holy Catholic Church in Japan': and this is hence our only corporate title.

"(2) In the statistics . . . we . . . are classed as a Protestant body and the 17,555 members . . . go to swell the Protestant total. . . ."

This letter was sent and received in March, 1914, but it was not answered until December 23d of that year by Dr. J. L. Dearing, then secretary of 'The Conference of Federated Missions in Japan' (Dr. Gowen's 'Federation of Christian Missions'). That this delay of nine months was not intended as a discourtesy seems clear from the tone of Dr. Dearing's letter. The interval was more than ample for consultation with people in Japan and other countries, was probably employed for that purpose, and suggests that Dr. Dearing's reply was well, though confidentially, documented. Its general purport was to the effect that any protest coming from our constituted authorities would receive attention. Later, "Episcopal Group" was allowed to fall into the background, our own missionaries were listed as "P. E." with vague intimations that this had been "agreed upon."

It would be a mistake to suppose that "281" and its protégés in the field are solely responsible for this. Their support, though discernible and telling, has always been less overt and active than that afforded by two other societies—the English and Canadian C. M. S., which are formally members of the Federated Missions.

I draw upon this correspondence of twenty years ago because it is the oldest relevant matter on my private files. The question has been raised several times since, with the same general result. During that time, the American mission seems to have veered toward, and the English away from, pan-Protestantism. The two C. M. S. still have this color and are still members of the Conference: but many of their members dislike the inability of the "Federated Missions" to agree upon a clear statement of the Divinity of Christ. How any such statement could be expected from a body which includes Universalists who are generally, and Congregationalists who are often, Unitarian in their theology is difficult to understand.

Peekskill, N. Y. (Rev.) JOHN COLE MCKIM.

Religious Training Statistics

TO THE EDITOR: In the editorial of the *Living Church Annual* for 1934 reference was made to the decline in infant baptisms but at the same time a steady gain in the communicant strength of the Church, which was accounted for by the assumption that more baptized persons had been received from other Christian bodies than heretofore. In connection with this it may be of interest to state that I addressed a letter early this year to all the bishops of the Church requesting information as to the former religious training of persons confirmed. While many replied that they did not have such information, a number very kindly sent me data. The following is a digest of the result of my enquiry, using only those cases where former training was given:

		Per cent
Church	11,232	67.3
Methodist	1,839	11.0
Presbyterian	827	5.0
Roman Catholic	618	3.7
Lutheran	603	3.6
Baptist	576	3.4
Congregational	457	2.7
All others	547	3.3
	16,699	100.0

Whether this is a larger number than heretofore I do not know—it varies from place to place, so that the proportion coming from Church homes is sometimes only 50 per cent or a little less, and reaches to 70 per cent and over. The fact remains that the Church receives into her fold annually many people from other Christian bodies. It would be interesting to know the reasons for this, and also whether these denominations draw to the same extent from us.

(Rev.) EDWIN G. WHITE.
Ionia, Mich.

"Unemployed Clergy"

TO THE EDITOR: The case of Unemployed Clergy is again brought up by John Edmond. It is amazing that there is not more *definite* information and more *evident* concern about this whole matter.

There are but two possibilities (*a*) Either there are *no* unemployed clergy and nothing need be done, or (*b*) There are some unemployed clergy and something needs to be done *now.*

But if there is any general provision, or even if any diocesan leaders have a local solution, it has not come to my attention.

It is sometimes intimated that if there are "unemployed" clergy they are "unworthy" clergy. This only raises another issue, *viz.,* Why are not "unworthy" clergy removed from the problem by deposition? For until they are so removed, we must presume that they are worthy, since the Church has once pronounced them so to be.

The problem is larger than "unemployment." Many of the employed clergy have been compelled to recommend salary decreases, to allow arrearages, to make rebates, in an earnest effort to keep parishes solvent. Salary recovery is apt to lag far behind other recovery and under advancing prices some of the clergy are being desperately pressed. Who knows, or who cares to know, to what extent this condition exists? Can parishes continue on this basis?

We have an "order" of priests; they are not supported *as an order* in the Church. Unless they are "missionaries," or "secretaries" they are supported congregationally. It is for this reason that a serious disparity in salaries is the rule. Is there any program or purpose on the part of our leaders to broaden the basis of support for the whole order of priests? And if not, why not?

The work of the Church, its diocesan structure, its missionary enterprise, rests upon the foundation of parishes adequately shepherded. Under emergent conditions the tendency has been to combine congregations until it is not uncommon for a single priest to be serving two, three, four, or five congregations, to their spiritual, and his own physical, detriment. There should be a method of decreasing the evil of non-resident incumbency when there is a surplus of clergy desiring to work.

Would it not be possible to frame a petition to General Convention asking action to remedy some of the conditions that make for

unemployment, or for inadequate support? I should like to hear from any of the clergy and laity who think such a course is feasible and desirable. (Rev.) THEODORE HAYDN.

Watervliet, N. Y.

Poetry

TO THE EDITOR: In reference to your comment on the letter of Mrs. Olive M. Walters of Reedley, Calif. [L. C., April 14th], I have before me a book of poems from the library of the late Bishop Cameron Mann of South Florida. The title page reads as follows:

LYRICS
OF
THE LIVING CHURCH
Original Poems
Compiled From "The Living Church"
Edited by
C. W. Leffingwell

Chicago
A. C. McClurg and Company
1891

I thought perhaps this information would be of interest to you. There are probably other copies of this book still in use.

(Rev.) ELDRED C. SIMKINS.

St. Cloud, Fla.

We had forgotten this anthology of verse from THE LIVING CHURCH, published 43 years ago. (1) Who will donate a copy of it to the Frederic Cook Morehouse Memorial Library? (2) How many readers would be interested in a new book of *Lyrics of the Living Church,* to sell for $1.00?—THE EDITOR.

Prohibition and Temperance

TO THE EDITOR: Since THE LIVING CHURCH rejoiced editorially when Prohibition was repealed, may I beg space for the following?

Have the "temperance," the decrease in drinking, the lessening of bootlegging, the decrease in crime, which were predicted by the "wets" in their campaign for repeal been achieved to any discoverable degree? The New York *Times* of April 20th says that "Washington opens a wide bootleg war, with a force of 600." The president of the Republican Club of Massachusetts declared last week that since repeal the nation has had its greatest crime wave. Drunken driving has almost overnight become a vastly more serious national problem, with a crescendo of driving accidents and fatalities. Here in Massachusetts, conditions are rapidly growing intolerable, and the Boston *Post,* a wet paper declared recently, that the official figures "fully bear out the impression that in Boston the chief feature of the repeal era is the enormous increase in the number of women drinkers." In the first nineteen weeks since repeal, 73 per cent more women have been arrested for drunkenness than in the similar period of 1933, and arrests of men drunks have increased 36 per cent; and the Boston *Herald,* also wet, editorially exclaimed, "What a shameful, drunken, bloody record Massachusetts has made on the highways since prohibition was repealed nineteen weeks ago! The number of operators who have lost their licenses because of drunken driving has increased almost a third. We are slaughtering 10 per cent more with motor cars than in the corresponding period of 1933. We are . . . injuring about one-fourth more. . . ."

Since figures from the country at large seem to tally about the same as these, I should like to offer the following consideration. Let our clergy and those of the laity who care at all about the effects of one's conduct upon others, adopt some such position as: "Temperance in drinking liquor may be good, but abstinence is better, since it can hurt neither me nor anyone else; my example as an abstainer will perhaps give pause to others, my example as a temperate drinker may conceivably lead others to attempt temperate drinking who will certainly fail and fall; and, after all, since liquor is by no stretch of the imagination essential to anyone's well-being or happiness but most assuredly does at times destroy and degrade, I will choose the better part and let it alone, and as occasion offers, will encourage the young and old of my flock to do the same."

Quincy, Mass. HERBERT J. MAINWARING.

Regarding Interpretation of Scripture

TO THE EDITOR: John Fisher, martyred Bishop of Rochester, in his book *Confutatio Assertionis Lutheranis,* laid down this proposition: "The greatest part of those who have relied on the guidance of their private spirit for the sense of the Scriptures have failed in their interpretations and miscarried into error and heresy."

With nearly two hundred Protestant bodies owing their origin to the interpretations of individual men and the acquiescence of their followers, can any one deny the truth of the Bishop's statement?

Yet in many leaflets put forth by authority or by private clerics, this fact that the Bible is the Church's book, to be interpreted by its teaching, rather than the teachings of the Church by the Bible, is rarely emphasized. It does seem as if the Truth must not be set forth, less some one's feelings be hurt. There are thousands who have rejected Fundamentalistic interpretations of the Old Testament who know nothing of the Church as the teacher of Truth. To them the Episcopal Church is simply another Protestant body, and the Roman Catholics are a group of strange superstitious people. There is need of teaching as to a Catholic Church of God, the Body of Christ, and as such the custodian of the Faith once delivered to the Saints. This in newspapers and in leaflets for most people will not read religious books. It is not real politeness to let a man remain ignorant because his feelings, or rather his pride, must not be hurt. (Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

Correction

TO THE EDITOR: The notice in THE LIVING CHURCH of April 28th, that the Rev. William Osborn Baker would retire when his resignation as rector of Christ Church, New Haven, became effective July 1st, was the cause of great dismay to his many friends and especially to the Catholic Congress.

Fr. Baker has been, for so many years, such a protagonist of the Catholic faith that he could ill be spared from the active ranks at this time, and those of us who have had the privilege of being closely associated with him know that with great vigor of mind and body he combines a delightful, youthful enthusiasm.

As a close friend I am able to say definitely that Fr. Baker contemplates simply a short rest and that then he will be willing and eager to continue his active ministry. Since this means a great deal not only to the Congress but also to the whole Catholic life in America, I am writing this letter so that the good news may be known generally throughout the Church.

(Rev.) C. CLARK KENNEDY.

New Haven, Conn.

Christian Communism

TO THE EDITOR: The discussion in your columns (L. C., April 7th) concerning the C. L. I. D. and the outrage at Madison Square Garden, New York, where a group of Communists broke up with violence the mass-meeting called by Socialists and Labor officials to protest against the massacre of Vienna workingmen by Chancellor Dollfuss and his Fascists, is illuminating. Your editorial was written out of an amazingly complete ignorance of the facts, only to be explained by a neglect of those sources of information called newspapers. . . .

In regard to Communism, I wish you would in some editorial or in the correspondence columns call attention to this fact: The official definition of the Church, as contained in the Apostles' Creed is:

"The Holy Catholic Church—the Communion of Saints."

In the Book of the Acts, this Communion is defined thus:

"They had all things in common."

In the original Christian Church, lands, houses, property—all things except husbands and wives were held in common. Thus the very definition of the Church means, and always did mean:

"I believe in the Holy Catholic Church—the Communism of Saints."

It is true that there is a communism of atheists, a communism of unbelievers. But in your utterances on Communism, it would be only fair if you pointed out that Christians are committed to the Communism of Saints by the words of the Creed, in which by their baptismal vow they are bound to believe.

Let's be honest. If we can't believe in the Communism of Saints, we can't be Christians. Communism of Saints meaning holding of all property in common. The only way to deny this is to cut out of the Bible the Book of the Acts. Let us at least be accurate, in the name of St. Stephen, custodian of the Christian Community of Communists, who held all things in common.

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago, Ill.

LET SUBSCRIBER TUCKER (1) mend his manners in controversy, (2) read Dr. Gavin's *The Church and Society in the Second Century* (New Tracts for New Times, No. 4. Morehouse, 10 cts.) and compare the Christian communion therein depicted with current political Communism. —THE EDITOR.

The Seabury Retreat Association

TO THE EDITOR: In the April 7th issue of THE LIVING CHURCH was an article on the Retreat Movement and more especially on Seabury House. On the day that the article appeared, the House, which had been endeared to some four or five hundred people through their retreats and their own religious experiencs there, was lost to them. Thank God the Association itself remains untouched and continues under the title of *Seabury Retreat Association.* It will try to do for the American Church some little of what the A. P. R. has done so splendidly for the Church in England. Our paper, *Adeste Fidelis,* will continue as usual and we shall try to arrange for special Days of Devotion in various churches in the region of Boston. Steps already have been taken to procure another and more suitable Retreat House, which by the Grace of God, we hope to occupy in the fall. Meanwhile the spring Retreats will continue as announced. . . .

ELLEN S. OGDEN,
Secretary, Seabury House Incorporated.

Mendon, Mass.

The Living Church

VOL. XC MILWAUKEE, WISCONSIN, MAY 5, 1934 No. 27

EDITORIALS & COMMENTS

Christianity and the Church

DOES CHRISTIANITY necessarily require the Church? One frequently hears men and women declare that they believe in Christianity but not in the Church. "I can be a good Christian without going to church." "Why maintain a lot of semi-bankrupt congregations and parishes when one can get along just as well without them?" "There are as many good people outside the Church as in it." "I don't want a Church to come between God and me." "The Church is a social parasite." We hear these and similar remarks on every hand.

Well, how about it? Is the Church a useless relic of the past? Was Sir William Watson right when he wrote of the Church:

> "Her force and fire all spent and gone,
> Like the dead moon, she still shines on"?

The *Christian Century,* that able exponent of the type of Liberalism that has so generally relegated the Church to a position of secondary importance, has had some pertinent things to say on this subject of late. Two editorials in particular have been nothing less than a rethinking of the whole Church idea, and have arrived at some conclusions that will bear careful study.

In the first editorial [The Christian Church, *Christian Century,* April 18th] the unique position of the Christian Church among world religions and the social institutions of Western civilization is considered. Two distinguishing facts are seen to characterize it: (1) There is no Church except in Christianity; (2) The Church is the only social institution that transcends the egoism of its members.

The very existence of the Christian Church, observes our contemporary, is "proof that moral character and ethical responsibility may be applied to societies as well as individuals." In this, the editor takes issue with Dr. Reinhold Niebuhr and his attempt to set up a necessary antithesis between moral man and immoral society. "If social organization is inescapably egoistic and therefore unamenable to the law of love, the Christian Church would have been historically impossible." The true antithesis is not between moral man and immoral society, but between a moral society (the Church) and immoral man.

BUT is the Church, then, simply a moral society? If so, from what does it derive its sanctions? From the State? In modern Protestantism it would almost seem so, for the Protestant Church has uniformly been subservient to the State. The theory of the separation of Church and State has almost invariably worked out that way. The *Christian Century* might have cited Luther's own life as an example of the tendency. Beginning with a strong emphasis on the Church, the reformer gradually transferred more and more of his reliance to the State until, with his doctrine of passive obedience, the prerogatives of the Church were almost entirely transferred to the secular government. Zwingli and Whitgift show the same tendency. It remained for the later Presbyterians, followed by the Jesuits, to formulate the theory of two distinct realms (in the modern connotation of that distinction) as a reaction against this tendency, which has nevertheless continued to the present day. R. H. Tawney, in *Religion and the Rise of Capitalism,* has shown the inevitable result. The Church has been robbed of her sovereignty and her autonomy by the effects of the Reformation, and has become an instrument to be used by influences that are wholly secular.

What then? In the second editorial [Protestantism at the End of an Era, *Christian Century,* April 25th] the present dilemma of Protestantism is pointed out. "Protestant Christianity appears to be in a mood of desperation. . . . Nor is the trouble felt to lie wholly in our intellectual confusion concerning the Christian message; it is felt equally to lie in the ineptitude of the social instrumentality by which Christianity functions in the world. That instrumentality is the Christian Church."

Why should there be any "intellectual confusion concerning the Christian message"? Isn't that simply because Protestantism has neglected the Church? "The Bible and the Bible only" was the watchword of Fundamentalist Protestantism. But the Fundamentalist Bible is a thing of the past. Liberty was the watchword of the Liberal element in Prot-

estantism. But liberty without authority degenerates into anarchy. The Protestant world, with its confusion and doubt, its sectarianism and its sorry attempts to unite on a basis of the least common denominator, is a living witness to the breakdown of both of these concepts of Christianity.

Who compiled the Bible and stamped it with the seal of authority? The Church.

Who received the Gospel whence cometh the liberty of Christians, and transmitted it to every generation? The Church.

The Church, then, is greater than either of these things. But Protestantism has twisted and warped the Christian concept of the Church, and finally has largely acquiesced in the denial of it altogether. The Protestant sees the Church as a society of men—one of many human organizations that together make up society. The result is that Protestantism is now discovering, as the *Christian Century* observes, that "the capitalistic system and the capitalistic culture which are now passing away derived their moral and spiritual nourishment from the Protestant Churches," and the blow is rightly described as a staggering one!

IN THE LIGHT of these things, the *Christian Century* calls for a reconstruction of Protestantism. For guidance, one must turn to the early Church. And here will be found "four striking and fundamental characteristics" that are radically different from present-day Protestantism:

1. The early Church was an autonomous society.
2. The early Church was an ascetic society.
3. The early Church was *one* Church.
4. The early Church was conditioned and inspired by a great social hope.

But, we cry, why should Protestantism alone make this revaluation? Has not Catholicism lost the same notes, to a large extent? Is Catholicism—whether Roman, Orthodox, or Anglican—an autonomous society? Is it characterized by the note of asceticism? Is it united? Is it conscious of being, not a part of society, but the Divine Society?

We agree with the *Christian Century's* picture of a Protestantism that has failed, and without committing ourselves to all the vagaries of Protestantism, we acknowledge that the Anglican Church, despite its Catholic heritage, has shared miserably in that failure. But what we need is not a reconstruction of Protestantism, the very name of which breathes a negative connotation. Rather let us acknowledge that Protestantism as a system has seen its day, salvage from it those eternal truths that were enunciated by the early reformers and that have given it its life and its *raison d'être,* and build them firmly into the structure of the One, Holy, Catholic, Apostolic Church. For it is obvious that if we turn for guidance to the early days of Christianity, before it had tasted worldly power, it is neither Protestantism nor Romanism but genuine, unhyphenated Catholicism that we shall reconstruct. In short, we shall realize anew, in the words of Dr. W. G. Peck, that:

"The Church is a necessary effect of the Passion, and an essential feature of the Christian revelation. It is the gift of God, bestowed by a pierced hand, built by His risen life, maintained by His exalted power, consolidated by the spirit of His love—the earthly counterpart of that humanity which He has glorified above." (*The Divine Revolution,* p. 200.)

That is the kind of Church that our Lord founded, and it is the only kind that can be legitimately characterized as the Christian Church. If modern Christianity can only regain that vision of the Church as a living organism, divinely instituted and divinely nurtured, it will find anew the secret of a force that has moved not only mountains but empires, nations, and societies as well—and can do so again.

THE REPORT in our news columns of informal conversations in Chicago between clergy of the Episcopal and Congregational Churches, resulting in an unofficial "Concordat of Fellowship and Coöperation," raises some interesting questions. The "Concordat" route to unity has not had a happy history in the relationship of these two communions, and one hopes that the rocks on which the proposed Concordat of 1919 was wrecked will not have a similar tragic effect this time.

A New Concordat

There are three possible approaches to the question of unity—more, perhaps, but three major ones. One is the Federal Council approach, that of collaboration on the basis of federation, differences in polity and doctrine being entirely disregarded. A second is the Stockholm approach, that of fellowship and coöperation in questions of life and work, while not interfering with individual autonomy either by federation or by attempted corporate reunion. The third is the Lausanne approach, that of the restudy of fundamental questions of faith and order in an endeavor to achieve a corporate unity which, while not requiring uniformity in liturgy, worship, and customs, would nevertheless achieve a world-wide Church united on essentials of the Christian religion.

It is, it seems to us, this third route which is the true path to an enduring Christian unity. Fellowship and federation are useful in their spheres, but they do not take place of the organic unity which alone can mend the broken Body of Christ, which is His Church. But organic unity will mean a fundamental change in Congregationalism itself, since the Congregational basis of fellowship is not a creed but a covenant. Under that covenant virtually every kind of Christianity, from Dr. Orchard's Free Catholicism to Unitarianism, has flourished.

Organic unity requires a definite standard of common faith. Such a standard we have in the Catholic Creeds, and it is the only standard that is adequate for a genuine Church unity. The words of the late Presiding Bishop, Dr. Anderson, quoted by Dean Moore in his memorial sermon published in this issue, are singularly appropriate in this connection:

"It is not what we can give up, but what we can give," said Bishop Anderson. "I have a horror of that kind of unity that would be based on a sort of residuum. I am not attracted by unity on the basis of an irreducible minimum. I do not want to belong to a Church of minimums. I want to belong to a Church of maximums. Maximum beliefs, maximum duties, maximum sacrifices. The Church of minimums is incapable of producing martyrdoms. There *are* things that we can give up, but nobody is asking anybody to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceits. We can give up denominational jealousies. We can give up our inherited prejudices. And perhaps by the grace of God we can give up some of our ignorance."

In the Chicago Concordat, the participating Congregationalists specifically confessed "the Catholic Faith." If by that they mean the full acceptance of the religion of the incarnate Son of God, as set forth in the historic Creeds, then there is hope for an agreement on essentials and the ultimate growth of what the Concordat describes as "a true, free, national Church in America." If they mean anything less than that, we fear the new Concordat will not be much more successful than its ill-starred predecessor.

Ecumenicity

An Essay on Liberal Catholicism and Christian Reunion

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THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH *by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary.* ¶ *The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.*

THE PROBLEM of how to reunite into one ecumenical Church those who are followers of Jesus, the Incarnate Son of God, is, first of all, complicated by the fact that many who call themselves after His Name seem to overlook the social nature—if you will, the political nature—of the spiritual enterprise He came to set in being. It is a curious thing that this should have been forgotten, especially by Protestants, who set particular store on reading the Bible, for nothing is more plain in Holy Writ than that Jesus preached and worked primarily in terms of a Kingdom; and a Kingdom is a political something, if language has meaning at all.

Men speak much of Jesus Christ; but many apparently forget that the second of these words is not a name but a title. Christ—or Messiah—means the Anointed One, the King. When Jesus came upon the earthly scene, the Jews for a long time had been looking forward to a supernatural monarch, one destined to restore and perfectly to develop the old nationality of their people. They differed in their concept of what the coming King would be like; but they agreed that what they must have, and what God would send them, was a King. Definitely and deliberately, Jesus built upon that hope.

He began His ministry, hailed with Messianic titles by one John the Baptizer; and the message of this John had been that "the Kingdom is at hand."[1] As soon as Jesus had called His Twelve, He went about Galilee, "preaching the good news of the Kingdom."[2] His model prayer asked, first of all, for the coming of the Kingdom.[3] He told His followers to "seek first the Kingdom."[4] He that is least in the Kingdom is greater than John or any prophet.[5] "It is given to you," He told His pupils, "to know the mysteries of the Kingdom," which the general public could not understand.[6] "Thou art the King," said Peter, making the great confession.[7] Some standing by should not die till they saw "the Son of Man coming in His Kingdom."[8] Joseph of Arimathea, who claimed the Lord's body after the Cross, was one who "also waited for the Kingdom."[9] "Fear not," He reassured His followers, "for it is the Father's good pleasure to give to you the Kingdom."[10] And again, "I appoint unto you a Kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom."[11] "Unless a man be born again," He told Nicodemus, "he cannot enter into the Kingdom."[12] After the resurrection, as we read in the Acts, Jesus spent forty days with His Chosen, "speaking of the things pertaining to the Kingdom."[13] And then, at once, went forth His followers, preaching the same. People believed Philip, "preaching the things concerning the Kingdom," and were baptized.[14] Paul "expounded and testified the Kingdom";[15] and the last scriptural glimpse we get of the great Apostle is as a prisoner in his hired house at Rome, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus the King."[16] The Epistles are full of the same thought; and the Book of the Revelation reaches culmination in the sounding of the seventh trumpet, when "there were great voices in Heaven, saying, The Kingdoms of this world are become of Our Lord and of His Anointed, and He shall reign for ever and ever."[17] And He who is called *the Logos of God* hath on His vesture and on His thigh written, "King of Kings and Lord of Lords."[18] As a matter of fact, Jesus is called King or receives the Kingly title 388 times in the New Testament.

All these texts have been cited, not because one can prove anything much by proof-texts, but because they are typical, because the whole of the record bears witness to the unmistakable fact that the religion of Jesus is not a religion based on individualistic salvation, but rather one which puts its hope for the individual upon his being absorbed into a Kingdom—the realm of Jesus the King—and losing himself in its advancement.[19]

This is unmistakable; and yet there are those who have made mistakes about it. Surely, most of contemporary Protestantism seems to know little of all this. Under Protestant guidance, Jesus ceases to be the King of a kingdom and takes on the guise of the great individualist, the gentle friend of each well-meaning man, the homely expounder of a simple morality to be followed, perhaps, if they wish, by people one by one. What of all that Christ Himself kept saying of the nature of His mission? What of Jesus before Pilate, hearing his "Art thou a King, then?" answering, "Thou sayest it"?[20] What of the ribald taunts of those before the Cross?[21] What of the title placed over the Cross by Pilate?[22] What of that name first given to Jesus' followers in Antioch, still the name by which they are called everywhere: "Christians"—"the King's men?"[23]

HOW DID IT HAPPEN that the idea of the Kingdom became so strangely lost in Protestant circles? There it is in the Bible. It has always been in the Catholic Faith, which has continuously declared that the Church is the Kingdom of Christ—doing His will in Heaven, fighting His battle in earth—in the world but not of the world. Christianity was not to the saints an individualistic matter—not to Paul or Augustine or Francis or any of them, if what they wrote and said and did can be believed. How did it happen that in the sixteenth century many in northwest Europe rapidly forgot all this?[24]

It seems to have been due to the atomism and the subjectivism

[1] St. Matthew 3:2.
[2] St. Matthew 4:23.
[3] St. Matthew 6:10.
[4] St. Matthew 6:33.
[5] St. Matthew 11:11.
[6] St. Matthew 13:11.
[7] St. Mark 8:29.
[8] St. Matthew 16:28.
[9] St. Mark 15:43.
[10] St. Luke 12:32.
[11] St. Luke 22:29.
[12] St. John 3:3.
[13] Acts 1:3.
[14] Acts 8:12.
[15] Acts 28:23.
[16] Acts 28:31.
[17] Revelation 11:15.
[18] Revelation 19:16.
[19] The one text about the Kingdom—one among scores—that is capable of an atomistic or subjective interpretation is St. Luke 17:21—"Behold, the Kingdom of God is within you." But even that is more so in the English translation than in the Greek. ἐντος is a word which means either "within" or "among"; and Christian commentators from the beginning have, overwhelmingly, interpreted it here in the latter sense, a sense in harmony with the rest of the scriptural references to the Kingdom.
[20] St. Luke 23:3.
[21] St. Matthew 27:29.
[22] St. Mark 15:26.
[23] Acts 11:26.
[24] It should not be forgotten that Protestantism was a movement localized to that section of the world, and that it never became influential except there and in the colonies settled by people from that vicinity.

which were characteristic of Renaissance and post-Renaissance thought, especially in its northern form; the atomism which destroyed the idea of the unity of mankind and then attacked even the idea of the nation as organic, or as more than a series of relationships between individuals; and the subjectivism which urged people to look inside themselves for Reality, instead of to a totality almost wholly external to themselves, in which they must lose themselves that they might find themselves. That atomism produced at last an economics of greed which by now has well-nigh ruined us physically; and it has produced, also, that impercipient political theory which makes the modern state the servant of the individuals who are its citizens, and thus tends to incite every man to become an exploiter, or would-be exploiter, of the body-politic. That subjectivism has brought modern men near to madness, with its urge that every human being may properly regard himself as a sort of God. For 300 years we have become more and more atomistic in politics and more and more subjective in philosophy.

Quite naturally, those possessed of such notions have read them into their Bibles and into their worship and into their conception of Jesus. More and more, they have thereby created a new religion—both atomistic and subjective—a religion which, whatever may be its merits or demerits, is about as different as it well can be from the Christianity of the first fifteen centuries, from the Christianity of the majority of Christians today, from the Christianity of the Catholic Church, from the Christianity of the Bible.

It is this which has made the problem of Christian reunion, as many good people have envisaged that problem, impossibly difficult. How can there be real union between those who regard themselves as sworn servants of the King, men and women reborn by baptism into that supernatural but perfectly definite Kingdom which is the Church, "called-out" from the world for membership in that Kingdom, on the one hand, and, on the other, those who think of Jesus either as a kindly human prophet who spoke goodly words of profound advice to people and lived a helpful and beautiful life long ago (as the Modernist would have it), or else as a Divine Being whose concern is with saving people one by one, whatever that may mean (as the Evangelical Protestant, or the Buchmanite, insists)? How can there be unity between those who regard the Church as a divinely redeemed [25] and commissioned [26] organism, a new and greater Israel,[27] a peculiar and priestly community,[28] and those who regard a church as a loose and voluntary association of persons of like mind or of a like sort of individual religious experience?

INSOFAR as a Protestant communion still regards itself as a part of the Catholic Church (using those words in their historic meaning), it is possible for Catholics to talk over with it the problem of unity; but where that conception is lacking—as it is with nine-tenths of Protestants today—talk about unity can hardly mean anything that is deeper than sentimentality. Catholics can show larger regard for Protestants, and maintain their own self-respect far better, if they let alone the problem of the relationship of Protestantism to the rest of Christianity, content to see whether atomism and subjectivism, and the sort of religion which reflects them, are destined to prevail upon the earth. If this were so, Catholicism would be doomed. If not, Protestantism will in time fade away and be as if it never had been. At any rate, to seek reunion between these two incompatibles is to attempt to yoke together horses which pull in widely divergent paths. That makes only for greater friction and less work performed for God.

We Episcopalians ought to know that very well, from experience within our own communion. Despite the fact that our Prayer Book and Church law are definitely Catholic, there is a large part of our body which, because of historical accident, inherited prejudice, and other impacts arousing emotional reactions, insists on holding to Protestant—*i.e.*, atomistic and subjective—ideas. This does not make for peace in the Episcopal Church, or for effectiveness in its labor. We are not thereby assisted in effectively fighting the King's battles. Of all communions, it would almost seem, we are the least equipped, in these days, to lead in efforts toward the reunion of Christendom. We do not, though it has often been said, in fact occupy a *via media* between Catholicism and Protestantism. There is no such *via media*. Our Catholic brethren are offended by our many lay people with Protestant bias, and by our few, but more vocal, priests who insist they are not priests but only Protestant ministers. Our Protestant brethren, attracted by these same persons, are equally offended when they look more closely at us and discover that we are really Catholic in our *geist* and in our polity and in our worship. We are not, on investigation, as atomistic or as subjective as too friendly ambassadors would have had them believe. Quite understandably that makes everybody more than a little unhappy, for a Catholic or an Orthodox or a Protestant knows well enough that Protestantism and Catholicism are not phases of the same thing. Only Anglicans are ever possessed by that curious delusion. The immediate task of Anglicanism is not so much to heal this world-wide breach, but rather to digest, first of all, its own internal differences.

The Catholic in our Church may well be content to let time cure these internecine conflicts. He need not strive or cry, for the simple but adequate reason that time works toward solving the problem in the Catholic's way. Not merely are the Episcopal Church's formularies on his side; the movements of modern life and thought daily increase his influence.

FIRST OF ALL, the atomistic way of looking on life grows more and more intolerable in every aspect of man's activity. Individualistic economics, the scheme of *laissez faire,* has reduced us to near starvation in the midst of plenty. Even in America, the most individualistic country in the world, we are revolting against it. The democratic theory of the state, which makes it the servant and the citizen the served, has nowadays as its apologists for the most part old, old men—and many of them are disquieted about it. Youth is tired of a world which sees no greater entity, in realms economic or political, than a single human being; and middle age, the men and women of practical experience and acquired sagacity and established probity, is almost equally impatient. In Russia and Germany and Turkey and Austria and Italy, the revolt against atomism and an atomistic democracy has become so strong that even reasonable liberties, even sacred rights, have temporarily been abrogated, with the consent both of the common people and of intellectuals, that a greater and more basic unity may manifest itself. Even in our own country, invasions of what has long been deemed a sacred realm of individual freedom are applauded, under the present administration, which would have made men shout "Treason!" in the recent days of, say, the older Roosevelt. There would seem to be a new recognition that there are such things as America and an American destiny, not merely a lot of atomistic individuals called Americans.

Nationalism has its dangers, some of them grave; but it seems to increasing crowds of people (not the least intelligent) to be less objectionable, more tolerable, than individualism. Perhaps out of it may come a conception of internationalism which is less sentimental than those which we have seen of late—a new sense of Empire.

At any rate, the trend of secular thought goes daily more and more against that theory about man and society which, in realms religious, produced Protestantism.

Still another feature of thought today which militates against Protestantism is the general unwillingness, rapidly growing in intensity, to be satisfied with contemporaneity, an insistence upon resting that which is and is to be upon that which has been: the revolt against the provincialism of the present. This

[25] St. Titus 2:14.
[26] St. John 20:21-23.
[27] The whole Epistle to the Hebrews.
[28] I Peter 2:9.

may be seen in most of the new political movements, particularly in Fascism. It is also apparent in the arts, in all of which the eccentricities of yesterday seem dated with a completeness that is startling. That which is new must have its roots in that which has been. We Americans may find it harder to realize that this is so than people overseas. In our country, we have been attempting to fuse the cultures of the world by destroying them in the melting pot of our colonial English civilization. The pot was always frail, for the settlers of this country in the beginning were of varied nations, and more concerned from the start in expansion than in tradition. At any rate, the pot has been melted up with the contents. To change the simile, we are a rootless people. But this cannot go on. We must have a past, or there will be no sane future. That past will turn out to be, in the end, the old tradition of European culture. We are of a piece with the rest of mankind. More and more we, too, with respect, rediscover the days that were, the days that give meaning to the present and the future. All this is bound to be reflected in religion. As that occurs, Catholicism, with its appeal to age-long spiritual experience, is bound to have the advantage over Protestantism, which has always been, and increasingly has become, absorbed with too great exclusiveness in the present; which has always ignored and frequently scorned the wisdom of the ancient world.

As for the revolt in our philosophy against subjectivism, it is so well known as to need no comment, while our rightly esteemed psychological therapeutics is mostly based on an assumption that the introvert is diseased and dangerous. What, then, shall happen to an introspective piety?

YES, time works against the type of thinking and action to which Protestantism, in religion, gives expression. An objective and corporate Christianity is more in accord with the way men's minds do move today, and apparently this will be even more true tomorrow. The Catholic can afford to be patient. Even those in the Anglican communion who are most inclined to be Protestant-minded cannot long resist that trend of thought which moves toward the correction of post-Renaissance mistakes in thought. Even today, the more emphatic proponents of a determined Protestantism among us sound a bit like voices from the tomb.

And while this goes on in Anglicanism, Protestantism elsewhere seems even more on the wane. In America, where thought patterns are still behind those of Europe (we have been more given to material expansion than to thought), this is not as apparent as it is in other lands. Take Holland, for instance, once a strong Protestant country. The Protestant churches hold handfuls of people. Meanwhile, the Catholic population of Rotterdam alone is half that of the city. It has grown tenfold in 60 years. Except for Barth and his few followers, continental Protestant thought is sterile, and popular indifference to it marked. Meanwhile, in Italy, in France, in Germany, Catholic letters, art, philosophy, all flourish. Even in America, it is only in the hinterlands that the older Protestantism is at all respected. Among the leaders and in the metropolises we have, on the left, those Protestants who, in despair about Protestantism's future, move ever toward a more or less thinly disguised humanism that can call itself Christian only by a neologism, while a few on the right, far-seeing, return daily to a more than sympathy for Catholic theology, Catholic worship, the idea of a Catholic Church. The center is without any leadership to speak of. The brains of American Protestantism is no longer, in any real sense, Protestant.

It seems, to many of us, in view of all this, that the problem of reunion, the problem of restoring the ecumenicity, the world-wideness, of the Church, is not any longer—indeed, that it never was—one of attempting to reunite Catholicism and Protestantism. It is now—indeed, it always has been—a problem of reuniting Catholicism. Protestantism may safely be left to time and the loving-kindness of One who can understand and lead those who, carried along by a world which made the individualistic mistake in many fields of life and thought, made it also in religion.

CATHOLIC CHRISTENDOM is made up of three great subdivisions. There are those who are in obedience to the Bishop of Rome as the Infallible Vicar of the King; there is the Orthodox East, which rejects such obedience; and there are Anglicans, who also reject it. (Old Catholics and some others there are, also; but though they are worthy of respect, they are not important in considering ecumenicity, since if the other breaches were healed, they would be taken care of in the process.) None of these three groups is in formal communion with the others, although there is close affinity between the latter two. This schism divides the Kingdom and reduces its combatant effectiveness. It hampers the King. Therefore it has the nature of sin. It is obviously the duty of all Catholics to repent of this schism and to pray that it may be healed. This can never be, however, until we perceive what has produced it and what perpetuates it (which may not be the same thing). Such understanding is exceedingly difficult at which to arrive; and reunion will apparently, in consequence, be slow in coming, as men judge slowness. To God, with whom time is not an inherent concept, the delay in restoring unity may not seem so grave a matter as it does to men. *The desire to diagnose the difficulty, and loving kindness between the differing protagonists, must mean more than speed, to Him who is the King.* And possibly events may impel us toward reunion much faster than now seems possible. We may pray that it shall be so.

To say that the great stumbling-block to reunion is the Roman papacy is not enough. One must perceive what has transformed the papal claim from that of being *princeps inter pares* among the bishops of Christendom (to which no one but a person blinded by historic prejudice has objection) to the very different thing that it now is.

It is fair to say that modern papal theory is the most harmful result of the Reformation. It is not difficult for anyone with a modicum of historical imagination to understand what happened in the Roman Church as a result of that catastrophe. A large part of the civilized world was not so much bent on rejecting papal claims, nor intent on rectifying ecclesiastical abuses, but rather, seemed to be abandoning the very idea of the Church itself, the concept of the united Kingdom of God sent to teach in the King's name and to fight His battles. Granted that Renaissance corruption in the Church had become intolerable. Even the Roman apologists admit it nowadays. The remedy that was being adopted seemed to Rome more intolerable still. It involved dismemberment of the Body itself. Its atomist and subjective emphases seemed as wrong, as ruinous to life and thought, to the Roman Church then, as now they seem to many more than are within that Church. Something apparently had to be devised to protect what was left—to insure the teaching of the faith as it had emerged from the past, to prevent the breaking up of the Kingdom on earth into an anarchy. The Ultramontanists, driven by a fear near to despair, saw in the See of Peter the only possible center of safety and the only available security for the preservation of Christ's intention. Rapidly, an extreme integration came into being, and with it theory that was the result of assumed necessity, until in 1870 the Pope of Rome was declared to be infallible, in himself, when defining matters of faith and morals. And today Rome insists that the only path to Catholic unity is by way of complete submission to the Holy Roman Catholic Church, infallible papacy included, with all that that involves in attitude and temper.

THE ORTHODOX EAST may be pardoned for not seeing things that way. The cleavage between East and West is an old one, long antedating the Reformation. It was due in the beginning partly to cultural differences and partly to variant political complications. The East was old in culture when the West,

absorbed in assimilating and civilizing the barbarian invaders, was young and crude. Rome backed the new Teutonic Empire; the East was allied to the Empire of Constantinople. Rome looked forward; the East looked back. The cleavage came, but it was not unhealable. Then came the western Reformation. Its pressures were unknown to the Orthodox churches. Those pressures accentuated papal claims to a degree that the East considered, and still considers, as unreasonable as they are unhistorical. The decree of infallibility seems to the East, which has not shared the travail which produced it, both unnecessary and absurd. The Orthodox believe that the Spirit-guided community, the Church, is in its collective capacity infallible. God will not let it go wholly wrong. But it does not need a single voice which can infallibly direct it at any given moment. The East considers the claim that one man is infallible to be as atomistic a notion as any ever conceived by the most extreme of Protestants.

In this, the Anglican Catholic Church concurs. Its Reformation differed from those on the Continent. It consisted not in an atomistic affirmation but in an assertion that, abuses in Christendom having become what they were, they must at once be cleaned up. And, inasmuch as the papacy of the moment seemed hardly on the side of the angels, it was no time to pay heed to papal interference. But the English reformers had no intention of departing from the Catholic Church. Upon the basis they devised, the Anglican Church has continued to work, despite Henry VIII's greed, Elizabeth's unprincipled statecraft, Erastian corruption in the later years, or mighty pressures from continental Protestants. Those pressures were, indeed, so great that the common people of England well-nigh lost their Catholic consciousness. Most of them are still without it. But the Church remained what the Reformers had made it—Catholic but not papal. And with the coming and growth of the "Oxford Movement," so-called, since 1833, Anglicans have seen an increasing popular rediscovery of their heritage, a rediscovery which grows apace with every passing year.

In that experience—none is more strange or romantic in the history of any part of Christendom—Anglicanism has learned, or thinks it has, the unwisdom of the concentration, regularization, and rigidity which are involved in the modern Roman papal position. It has learned not to be afraid of scholarship, Biblical or theological. It has learned to regard science as no antagonist to religion. It has learned the advantage of freedom in liturgical expression. It has learned that a man can be a good Catholic without being protected by an *Index* from anti-Catholic argument. It has learned to distrust, for the preservation of the Kingdom, that *geist*—that temper of mind—which urged on the Ultramontanism that resulted in the Vatican decree of papal infallibility.

Anglicans have a feeling that Roman Catholics will learn all that, too, in time. The very fact that, since 1871, the Pope has not ventured a word of allegedly infallible utterance is evidential. Cardinal Newman thought that the decree was too sweeping, and certain later on to be modified;[29] and many Roman Catholics say the same today, though unhappily not as openly as he did. The peak of Ultramontanism seems definitely to have been passed. But until much water has flowed under many Roman bridges, the "papal infallibility" will bar reunion between Roman Catholics on the one hand and the Orthodox and Anglicans on the other. All the other difficulties could, probably, be resolved without too great effort. Most of the old causes of friction between East and West now operate no more. The abuses which the English Church demanded be rectified, and had to withdraw from the Roman obedience to get corrected, are most of them no more to be seen in Rome. Modern Roman Catholicism is in most respects a beautiful expression of Catholic religious life. It is only the *new* abuse which hinders all Catholics becoming one again, one Kingdom, unriven, round the whole great world of men—the host composed of them who live and work within the Kingdom, for the King. And in that reunited Church there seems no reason to doubt that the Bishop of that old imperial city which is the fountain of our culture may and should be acknowledged the chief patriarch.

MEANWHILE, until the barrier raised by modern accretions to the ancient Roman primacy is done away, what is the liberal Catholic to do on behalf of unity? Certainly not make his immediate and individual submission to the Pope! He cannot do that in complete honesty if he holds conviction of his present Catholic life, or as long as he disbelieves in the historicity or the common-sense of a one-man infallibility. If he "goes to Rome," as things now are, he must deny that he has ever received a valid sacrament or, if he be a priest, that he has ever offered the Holy Sacrifice or given communion to the faithful. One cannot do that. And he must acknowledge too, specifically, the papal inerrancy when speaking *ex cathedra* on faith and morals, with all that that involves of distrust of free research and thought, and of the effective guidance of the chosen community by the Holy Spirit. His contribution to Catholic reunion must, of necessity, lie elsewhere.

It lies in making his own communion as truly and beautifully Catholic in reality as it is already in theory and in potential fact. If he can do that—if, altogether, liberal Catholics can show even to Rome that Catholicism and papal concentration are not necessarily inseparable, much may be done to soften Roman rigor, until that communion shall so modify her definitions as to remove the dreadful bar she has erected. That bar she built wherewith to protect the Kingdom from Protestant disintegration; but with it now, in fact, she makes impossible the Catholic unity for which the King so earnestly prayed that night before He went to die that the Kingdom might be. And in that proper task of ours, the Orthodox must share as well. We cannot by force or argument draw down the Roman Catholics from their modern citadel. But we can surely at length *win* them to a nobler charity and to a more historic polity, win them by love long manifest and Catholic holiness made plain. It is in our own communion that our chiefest duty lies.

We must not strive to have reunion, we Catholics, in order that we may the better love the King. The center of unity is in Him, not in us. We must the better love the King, we Catholics, and then reunion will come, come in His way, not ours. And when it does come, then, again, once more "the good news of the Kingdom shall be proclaimed as by a herald in the whole inhabited world to all the nations for an affirmation," [30] for the healing of the bitterness of men.

[29] See the Cardinal's letter to Miss Holmes, May 15, 1871, quoted *in extenso* in the official "Life" by Wilfrid Ward (ed. 1913, vol. II, p. 379).

[30] St. Matthew 24:14.

A Pastor's Needed Qualifications

ON A CARD in a church in the city of London is to be found the following list of qualifications said to be needed by a parson:

The strength of an ox.
The tenacity of a bulldog.
The daring of a lion.
The patience of a donkey.
The industry of a beaver.
The versatility of a chameleon.
The vision of an eagle.
The meekness of a lamb.
The hide of a rhinoceros.
The disposition of an angel.
The resignation of an incurable.
The loyalty of an apostle.
The heroism of a martyr.
The faithfulness of a prophet.
The tenderness of a shepherd.
The fervency of an evangelist.
The devotion of a mother.

—*Belfast Weekly Telegraph.*

Clergyman, General Physician, and Psychiatrist

How Should They Work Together?

By William Darrach, M.D.

Dean Emeritus and Professor of Clinical Surgery at the College of Physicians and Surgeons of Columbia University, New York City

BELIEF that religious healing has its place in the treatment of organic disease is expressed by Dr. Darrach. ¶ This paper was read at the recent Church Congress.

I AM ASSUMING that this question refers to how these different groups can be of mutual assistance in the care of the sick. I am also assuming as a fact, that the clergy can be of assistance in this work. It is believed by many individuals, both in and out of these professions, that the clergy can, by prayer, by ceremonial rites, by the laying on of hands, or by other religious means and methods, maintain bodily health or influence the course of abnormal conditions. There is a good deal of clinical evidence that this has been and can be accomplished. It is not necessary to go to Lourdes, or St. Anne's to get this evidence. Many of you can remember such incidents in your own experience as clergy, and probably also as patients. I, as a physician, can offer similar testimony. However, if we tried to assemble such evidence as is available, examine it with a critical eye and submit it to a doubting tribunal, I wonder how far we would be able to prove our point. More experience is necessary before any wise judgment can be made.

The practice of medicine has been advanced during the centuries by various means. Most of these methods can be grouped either under empiricism or by what we may call the scientific approach. Both methods have been fruitful, both are being carried on today. Both are beset with pitfalls and subject to grievous error. Both require mature judgment and patient, careful experimentation. If we are to make use of what we call spiritual healing we should apply the same methods of investigation and of judgment of results. I have heard bigoted laboratory scientists claim that empiricism is outworn and should be abandoned, but the old method of trial and error has made valuable contributions and will continue to do so.

Many years ago it was observed that the natives in certain malarial districts could cure their ague by eating a certain bark. It was also found that the condition could be prevented by the same means. Quinine was used successfully over a long period before it was found that the cause of malaria was a small organism which got into the blood stream and lived part of its cycle in the red blood corpuscles. When these were exposed to minute amounts of quinine they were destroyed and the miracle was explained. The next step was the discovery that these organisms were transmitted to man only by a certain breed of mosquito. When an infested region was cleared of the Anopheles, malaria disappeared and the sales of quinine fell off. The empirical method relieved thousands of sufferers and reduced the incidence of the disease but the scientific approach showed the way toward complete eradication.

Typhoid fever and lockjaw are examples of the utter helplessness of the empirical method and the astonishing results of other means. For centuries various drugs and diets and other means were tried to combat these dread diseases with but little effect. When the causative agents were discovered and their life history established, it was possible by sanitation to control the supply of typhoid bacteria and by inoculation to make an individual immune to the disease. Tetanus was once the terror of war wounds and surgical wards. Aseptic methods and antitoxins have made it a rare disease.

Whether we are testing methods by one means or the other, it is necessary to keep an open mind and to try and keep in mind the different factors of our experiments. Most broken bones will heal if the ends can be kept in contact and the affected part protected. Sometimes union is delayed far beyond the expected time. Early in the century a German surgeon suggested injecting blood through a hollow needle into the site of fracture. It was a logical thing to do and was carried out with considerable success. In trying this one day I was annoyed because the needle got plugged and although I thrust it in again and again, I failed to inject any of the blood from the syringe. However, the improvement after this procedure was quite as rapid as in other cases where the needle had worked. I then realized it was the needling and not the blood injection which did the work. It will be difficult to judge how much improvement is due to what the clergy contribute and how much to other causes.

One of the techniques involved in scientific approach to a problem is the recording of careful observations until sufficient evidence has been obtained. When such records are tabulated and studied they form a basis for interpretation of the problem not only by the observer but by his confreres. If we trust to our memories alone, our impressions and deductions are too much influenced by factors we are unconscious of, to be of real value. Such methods should be observed in any investigations that may be made as to the efficacy.

Many human ills are self limited and the ability of the human body to resist and repair damage without outside aid is perhaps the main reason most of us are alive today. One wonders, often, how much our medical efforts contribute to the improvement of our patients and how much is due to natural processes of repair. It would require rather overwhelming evidence to prove the efficacy of any procedure. We have ever to be watchful also of the unsuspected and sometimes dangerous side results of our treatments.

More than thirty years ago it was discovered that certain light rays had the power of penetrating opaque substances enough to affect a photographic plate and to throw a shadow on a fluoroscopic screen. It soon became evident that frequent exposure to mild amounts, or too long a single exposure caused burns of the skin and means were found to protect the hands and bodies of those using the x-ray. But it was only years later that it was found that prolonged use of the x-ray was followed by a form of cancer. Since that time a great many of the pioneers in x-ray work have died of cancer.

THE DANGERS that beset the use of either spiritual or psychological methods lie not in their direct effects as much as in the delay in institution of other methods which might, if used in time, prove efficient. The chances of cure in tuberculosis and in cancer depend more on early diagnosis than on methods of treatment. Any attempt to cure tuberculosis by prayer or by psychotherapy or by merely taking certain drugs may prove fatal if thereby the condition is allowed to progress beyond the curable stage.

In the application of spiritual methods to medical problems let us profit by the experience of the practice of medicine. As I have said, advances in medicine have been made both by empiricism and by a scientific approach. Both methods are beset with pitfalls and mistakes. When the cause can definitely be established, many diseases can be prevented and often cured. Proper evaluation

of methods of treatment requires accurate observation and records, a consideration of the various factors involved, an open mind, and honest deductions. It is always necessary to avoid, as far as possible, possible dangers and ill effects involved in any form of treatment.

What do we know today of the effects on bodily processes of religious healing? Many of us have firm convictions—others have earnest hopes, but I am afraid we have not at hand much scientific information. Nor do I believe that any of us actually know enough about it to say more than this: We believe that men and women have been and can be materially helped in this way and that the method deserves painstaking experimentation and development.

What sorts of human ills should be treated by this method and by whom?

It has been said that organic disease should be left alone and such attempts limited to functional conditions.

I believe that religious healing has its place in treating organic disease, but it should be carried on hand in hand with the skilled care of someone trained to diagnose the condition and estimate its progress. I believe that a return to normal can be hastened or made possible by such efforts. Unfortunately a large proportion of bodily ills cannot today be cured completely and in many the advance is only too steady toward a fatal ending. Yet we medical men believe that we can be of real help in such conditions, both in mitigating the effects of such impairments and in helping the individual to adjust himself and his life to such new conditions. Herein lies a chance for the clergy to be of great help. If we can help you to a clear view of such individual problems I believe your powers for good will be increased greatly.

As our patients approach the end of their life on earth, the opportunity for real help by the clergy increases greatly. We physicians sometimes feel we have helped people across the Dark Valley but we realize how much better you can do it. I do not mean to imply that this is your only field, but one where your efficiency has long been proven beyond any reasonable doubt.

IF WE are to come to a better understanding of the value of such endeavors, if such activities are to be safeguarded against bad effects so that we shall do as little harm as possible, such experiments should be carried out by the best qualified individuals that our professions can offer. They should not be left to those who turn to this because of their unsuccessful efforts in more usual fields. If real contributions are to be made, it will require the combined efforts of the clergy and the physician, both the general practitioner and the psychiatrist. It would be as unwise for us to carry out the details for which you are especially trained and qualified as it would be for you to assume the responsibility for the diagnosis and care of conditions with which you are quite unfamiliar.

There is a real difference between knowledge and belief. In conclusion I wish to state my belief in the potential good of religious healing, my fears as to its potential harm if carelessly or blindly carried out, and my almost complete ignorance of any scientific evidence of its real value, and finally my sincere desire to learn more about it.

Faith and Practice

RELIGIOUS EDUCATION should have ceased being mainly philosophical and should have long since been sponsoring and applying a program of "education for moral growth" in its broadest sense. We should have looked beyond the Church and the Church school to the world's great moral and ethical requirements; to have insisted upon the path of applied moral experience and the proper relationship between faith and practice.

As religious educators we must not fail to see that simple avowals of moral purpose tend to become mere lip service unless their implications are constantly subjected to fresh examination and the vision of their high demands are clarified and applied. —*Dr. William S. Keller.*

The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Laying On of Hands

READ Acts 8: 14-17.

WHAT happened at the first recorded Confirmation was this: "They received the Holy Ghost." How did they know? The New Testament Christians seem so sure of things! When one reads the narratives of apostolic days, that is an impression that grows with contemplation. There is no vagueness in the record. Something happened, and they tell of it with sure conviction and amazing economy of words. They were not guessing; they *knew!*

It is possible that there occurred in Samaria, although the writer does not mention it, some outward phenomenon such as we are told happened later, when St. Paul laid his hands on the twelve men at Ephesus, "They spake with tongues and prophesied." Yet even if this were so, we cannot accept it as a complete account of the ground of their assurance. St. Paul told the Corinthians that, whatever might be the value of such outward and visible signs, there is "a more excellent way." This certainly is attested by nineteen centuries of Christian experience.

We shall not be putting too much strain on the imagination if we infer that these first Christians knew what had happened because they were strengthened for the battle of life. They were conscious of a new power within, in its beginnings only but real and practical. Something had begun to work in them that gave new vitality to the soul.

This would have shown itself, we believe, in a clearer understanding of the meaning of their faith. When they were baptized, we are told "there was great joy in that city." This is what a genuine conversion brings with it, and with the gift of the Holy Ghost, the "Spirit of wisdom and understanding," there must have come a new vision of Him in whom they had believed. They were sealed to Him in a closer allegiance. As the Apostles, Peter and John, "prayed for them," did not their hearts burn within them?

But the supreme test must have been that the Holy Ghost had made them of "one heart and one soul." As was written long after to the Christians at Rome "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The concrete proof of this was before their eyes. For centuries, Jew and Samaritan had been hostile to each other. "The Jews have no dealings with the Samaritans" said the woman at the well-side to our Lord. A deep gulf lay between them. Now they saw men who had been brought up in that atmosphere of suspicion and dislike actually making the journey from Jerusalem to minister to their despised race. Jewish hands were laid upon kneeling Samaritans. Jewish lips breathed above them a fervent prayer. Old rancors were forgotten; the gulf was bridged. Their hearts were fused into the unity of the Body of Christ. No wonder they were sure!

This is the distinctive work of the Holy Ghost. As we are reminded every time we recite the Creed, He dwells within the Holy Catholic Church; He binds together all its members in the Communion of Saints. When, therefore, those of us who have received the laying on of hands, whether yesterday or a lifetime ago, would know whether we have received and used the grace of the Sacrament, there are three questions which we may ask ourselves: Am I strengthened in my inner life? Do I see light in dark places, so that faith is deeper? Most of all, am I drawn more surely and continuously into the Holy Fellowship, "the blessed company of all faithful people"?

O God, who didst bestow the Gift of the Holy Ghost through the prayer of the Apostles and the Laying on of Hands, grant to all those who are confirmed the same heavenly Gift, and so bless them and Thy whole Church, through Jesus Christ our Lord. Amen.

Charles Palmerston Anderson

By the Very Rev. Gerald G. Moore, D.D.

Dean of St. Luke's Pro-Cathedral, Evanston, Ill.

II Samuel 3:38: *"A Prince and a great man."*

THIS MEMORIAL SERMON was preached in the chapel at Seabury-Western Theological Seminary on the eve of St. Matthias' Day. ¶ The body of Bishop Anderson, seventeenth Primate of the American Church, is entombed beneath the chapel altar.

FOUR YEARS AGO on St. Matthias' Day, this beautiful chapel at Seabury-Western was dedicated. It was built by the gifts of more than 7,000 Church people as a thank-offering on the thirtieth anniversary of Bishop Anderson's consecration. But three weeks before the day of the dedication the Bishop entered into life eternal; and this chapel became a glorious memorial. His body was entombed beneath the altar on the day of the dedication. Thus the temple of his earthly body is enshrined within the temple of the living God. "The Western Theological Seminary is my right arm," he used to say. He knew that from its halls would come the young men to fill up the ranks of the ministry. He loved the seminary and was keenly interested in its rebuilding here in Evanston. It is indeed most fitting that this chapel should provide a tomb for his body and a living memorial to his work. Here lies the body of Charles Palmerston Anderson and here lives the noble spirit of a great bishop touching and helping the lives of the priests who are to be. Surely "he being dead yet speaketh."

My text gives the lament of David over the death of Abner. "Know ye not that a prince and a great man is fallen this day in Israel?" Bishop Anderson was a prince and a great man. Other preachers of these memorial sermons have spoken of his humanness and his unselfishness; I want to stress the princeliness of his character and the greatness of his work.

"A prince and a great man." As a clergyman's son I was privileged to know him since childhood, and I can never express adequately what he has meant in my life. Many priests can say the same thing. Many of you, however, never had the privilege of knowing Bishop Anderson except by reputation. I must begin therefore with a brief review of his ministry. "From log cabin to White House" is the glory of Lincoln's life. "From a backwoods missionary to the office of Primate" is the story of Bishop Anderson. He held only four positions in the Church —missionary, rector, Bishop, Primate.

Fresh from his ordination he was sent to the backwoods village of Beachburg, in Northern Ontario, with five other mission stations. It took forty miles with horse and buggy to circle these places. Here for two years he labored with all earnestness. Parish calls meant something then; when the young priest called on a farmer the bell was rung and all the help and the children were called into the house. He catechized the children, talked about religion to the grown-ups, and then went on to the next farm.

In 1891 Grace Church, Oak Park, Ill., called him, and a fruitful and happy ministry of nine years followed. At the turn of the century he was elected Coadjutor to Bishop McLaren, and for thirty years served as bishop in the diocese of Chicago; five years as Coadjutor, twenty-five as Diocesan. He soon became known for his leadership and as a real "father in God" to the clergy. He exercised consummate wisdom in placing his clergy, always trying to find the right man for the parish and not the parish for the man. He grew with Chicago and the diocese grew under his care. Hear what he says in his twenty-fifth anniversary address:

"Forty-eight new churches have been built; 49 rectories have been acquired; 36 parish houses, little or big, have been erected; 25 missions organized; sixteen missions became parishes; the number of priests grew from 90 to 135; 41,100 have been confirmed; communicants have increased from 20,243 to 32,681. Contributions to all Church purposes have increased over fourfold."

On November 13, 1929, came the greatest honor of his life, when he was elected Presiding Bishop in succession to Bishop Murray. It was sheer merit and the great admiration of his brother bishops that brought him this honor. He was a sick man, and it was only a sense of duty that made him accept the office. "I never sought a call and I never turned my back on a real call," he said to me once. He felt the Church had given him a real call, and like a true soldier he undertook this added responsibility. Had he been spared he undoubtedly would have been a great primate. Even in the ten weeks he held this office he applied himself with such vigor to the task that by personal appeals to the bishops of large dioceses the threatened deficit in missionary gifts that fall was turned into a balance. In addition he instituted many reforms in the national administration of the Church.

Bishop Anderson was a prince of the Church; not that he was a proud prelate—for he hated anything that savored of pomp. But he was a princely bishop, though the humblest of men. He magnified the office but minimized the man. He was a Churchman through and through. Christ and the Church were the themes of his preaching and the passions of his life.

HIS PASSION for Christ and the Church took shape in two great objectives—the universality of the religion of Jesus Christ and the unity of the Christian Church. Missions and Church unity—to these two causes he gave his heart's blood.

Missions! I can picture the Bishop on the stage of the Auditorium Theatre. It was a great diocesan rally soon after his consecration. Bishop Partridge preached a fine sermon on the need of Christ in Japan. Then came Bishop Anderson on the need of Christ in Chicago. He gave a glowing picture of the cosmopolitanism of the city. He showed the desperate need of the Christian Gospel. He spoke with such appeal, such persuasion, such force that the whole audience rose to its feet with thunderous applause. That sermon drew the whole diocese to its new Bishop. All his episcopate he pleaded for missions, and largely due to his leadership the diocese of Chicago has stood for a high standard of missionary giving.

Church unity! He became one of the world's greatest leaders in this cause. Brent and Anderson—what names to conjure with when you consider Church unity! Bishop Anderson was the first chairman of our Commission on Faith and Order. In the work of this commission he visited Europe shortly after the war and interviewed princes of the Church in many places including Canterbury, Rome, Geneva, Athens, and Constantinople.

He had no use for a unity based on sacrifice or minimums. "It has taken 400 years to destroy the unity of the Church and it may take 400 years to restore that unity. What we have to do now is to create an atmosphere of confidence and cooperation." Here is a quotation from one of his greatest sermons on this subject preached before the Laymen's National Missionary Congress in 1907:

"You have no right to give up anything that has ever received the divine sanction and the divine approval. It is not what we can give up, but what we can give. I have a horror of that kind of unity that would be based on a sort of residuum. I am

not attracted by unity on the basis of an irreducible minimum. I do not want to belong to a Church of minimums. I want to belong to a Church of maximums. Maximum beliefs, maximum duties, maximum sacrifices. The Church of minimums is incapable of producing martyrdoms. There *are* things that we can give up, but nobody is asking anybody to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceits. We can g i v e up denominational jealousies. We can give up our inherited prejudices. And perhaps by the grace of God we can give up some of our ignorance."

Bishop Anderson was a prince among men; a natural born leader. "If I had not entered the Church I would have gone into political life," he once said, and what a leader he would have made! Wherever he went he was a dominant figure—diocesan gatherings, civic meetings, General Convention, or just among friends. "He is a prince," people used to say. We who had the privilege of spending vacations at Long Lake Lodge in the woods of Northern Wisconsin will never forget his presence. He loved the woods and lakes, and he was one of the founders of this summer colony. There was a different atmosphere there from most summer places. The Bishop built a rustic chapel and here every Sunday morning the congregation gathered—often many had to sit on the steps or hill outside because the chapel was full. Who can ever forget those services! How they sang the hymns; always old favorites, full of faith and praise, for the Bishop had very decided views on Church music. He hated sentimental, subjective hymns—and he objected to the choir taking away hymns and chants from the congregation. The sermons were unforgettable—the simple, homely fundamentals of religion, always with Christ as the central theme.

BISHOP ANDERSON was a prince among preachers. We will remember him most as a mighty exponent of the Word of God. He was his best at the noonday Lenten services in the Garrick Theatre every Holy Week. He preached the old Gospel with a new forcefulness and power. His subjects were always simple, such as repentance, faith, righteousness, service, courage; or "Love of God, love of our neighbor, love of our city, love of home, love of Jesus." These sermons left an indelible impression upon all who heard. We parish priests can never forget his annual visitations and confirmations.

His speeches at General Convention were eagerly listened to. He did not speak often but when he did it was to the point. In 1919 at the General Convention in Detroit a great forward missionary program—conceived by the Board of Missions—was presented at a mass meeting lasting all day. Able speakers debated the details of the plan, but tremendous opposition developed. Then it was that Bishop Anderson made such a glowing, determining speech in favor of the program that the convention adopted it by a large majority. That was the Nation-Wide Campaign, the greatest spiritual movement in this Church of ours for over a hundred years. It trebled gifts to missions, it built hundreds of church buildings, and deepened the spiritual life of the whole Church. Thank God for Bishop Anderson's clear vision and glowing speech!

The greatest sermon he ever preached was at the General Convention of 1928 in Washington, when on the side of a slope on Mount St. Alban with the Washington Cathedral for a background, amid 30,000 people, he struck the keynote for the whole convention. Most sermons at General Conventions are not of great power, but this was the talk of every delegate. Think of the power of the man! It was written on a sick bed that summer; he was a sick man when he preached it; yet he delivered it like a prophet of old.

Simplicity and forcefulness were the two great elements in his preaching. He spoke about simple, fundamental truths in clear, resonant, sonorous Anglo-Saxon terms. He chose the homely concrete word, the pithy phrase, the crisp sentence.

One of the characteristics of his preaching was repetition, hammering in the importance of the subject. Here is a quotation from one of his Lenten addresses on Faith:

"Faith leads to prayer. Faith begets love. Faith produces power. Faith brings forth good fruits. Faith achieves. Faith accomplishes. Faith does things that otherwise seem impossible. Faith overcomes mountains of difficulties. Faith takes hold of God. Faith takes possession of eternal life. Faith claims the promises of Christ. Faith justifies. Faith saves."

Another characteristic was the use of balanced phrases and the piling of them one upon the other to clinch his point, working up to a climax. Here, for example, is a passage from the same sermon on Faith:

"Without faith in one another, family life is impossible. Without faith in our fellowmen, business is impossible. Without faith in the people, government is impossible. Without faith in God, the bottom drops out of everything."

He seldom used irony but when he did, he used it well. In his convention address of 1907 he is pleading for the endowment fund of the diocese. He goes back twenty years and shows the dearth of things done. In 1883 a campaign was planned and trustees appointed. Next year the trustees suggested that the clergy be dropped and only laymen be used; next year the report asked for only six laymen of influence; next year they asked for incorporation—but no money was being raised. Then the Bishop burst forth with this delightful passage:

"Brethren, for obstructive evasiveness, for masterly inactivity, for ingenious procrastination, for wealth of high-sounding resolutions and poverty of accomplishments, the story of the endowment fund of the diocese of Chicago is singularly unique."

That paragraph brought results. Archdeacon Toll was appointed to lead a campaign and the fund was largely increased.

Christ was the heart of his preaching and he was always at his best in pleading for his Saviour. Let me close with this triumphant message of faith:

"Brethren, if I had the eloquence of an archangel, the wisdom of the wisest, and the goodness of the best, I could not begin to exhaust the glory, and the beauty, and the strength, and the gentleness, and the humanity, and the divinity of our Lord Jesus Christ."

May he rest in peace! And may light perpetual ever shine upon him!

Life in China Today

BISHOP HALL of Hongkong gives a vivid and accurate bird's-eye view of Chinese life today in the *Diocesan Magazine,* which is worth passing on. He says:

"The life of the country consists of thousands and thousands of people doing their jobs. I am amazed to discover how in every province that I have visited roads are being pushed forward. County magistrates, many being young graduates from the modern Chinese universities, administer their districts with increasing ability. An electric light plant is being put in one month in one town; an ice-making plant in another; coöperative credit banks are being formed in many areas to help the farmers. Local education run by local authorities is going forward almost like a sailing ship driven by the pilot's will power into the teeth of a gale. Again and again one sees in small cities bright, tidy children coming out of primary or middle schools or going out for sketching or other expeditions, led by tired and underpaid school teachers who are devoted to their work. The Chinese universities never know whom they are going to have as their principal next month; heads of departments may be changed twice in the year; salaries may be given or not, and no one knows where he stands; but there is a ferment of thought, love, and courage. Chinese students do not know where to get it, or how, but their dominant demand today is for 'discipline.'

"China is quite irresistible. The industry of her farmers who have triumphed over flood and drought for centuries is now being reproduced in the activities of industrial civilization. They are slow to learn the arts of the higher ranges of government, but quick to learn and ingenious to devise and order the common ways of life. Japan may have great leaders and financiers, but China has an independent proletariat."

"El Dia de Santa Cruz"

By the Very Rev. F. W. Golden-Howes
Dean of Christ Church Cathedral, Mexico City

THE VISITOR who is in Mexico City May 3d will remember that day with interest. It is *El Dia de Santa Cruz* (the day of the Holy Cross) and it is marked by loud and frequent explosions of huge firecrackers, and by the reverberating detonations of rockets. There is a continuous din from dawn until mid-afternoon.

Our visitor, on looking up to the roofs and high walls of buildings under construction for an explanation, for it is from these that the noise comes, will be surprised to see that all are apparently sprouting small trees and greenery.

He will also notice a cross of wood, erected at the highest point of the unfinished structure decorated with red and green streamers of crepe paper, and with flowers and green twigs. Early in the morning firecrackers were tied to the cross, and it was their explosion that broke in upon his early morning sleep.

The rank and file of the Mexican people, like those of other Latin and Latin-American countries, have gathered from their Church that the cross is a protective agent against evil. It is a talisman. The cross is of primary importance in this observance. The green twigs are indicative of its vitality, and the decorations give honor and bespeak devotion.

The rockets and fireworks have a twofold objective: first, to meet the Devil with fire, and confront him with the image of the cross, when he comes to the newly erected buildings seeking a dwelling place, and thus frustrate him; and second, to celebrate the occasion fittingly with loud noises and fireworks to which they have become accustomed in their Church services, thus linking the civil celebration with the religious.

Rockets and a display of fireworks have come to have a churchly, if not precisely a religious import, as in the country places, and in the larger cities on the great feast days, rockets are set off at the moment of the elevation of the Host; the quiet and reverent ceremonial within the church contrasting with the inferno of exploding rockets outside, in the churchyard.

Since most of the workers in the cities are drawn from the rural communities, this custom undoubtedly survives from that source. One need scarcely add that the building contractor is obliged to bear the cost of the display.

This custom of paying reverence to the Cross is observed, although in a different form in the rural districts remote from habitation. The true Calvaries, and also the little wooden crosses, of which there are many by the wayside and in the fields, that mark spots where persons have met with sudden death, are carefully tended, and decorated with the red and green streamers of crepe paper, and all have the green twig tied to them.

THE DARK NIGHT

I SOUGHT GOD in the early dawn,
But He was earlier, He was gone.
(I love Him dear)
I felt Him in the blazing sun,
A lustre that but lured me on.
(And flaming near)
My troubled spirit knew no rest
But drove me to the glamorous west.
(Not here, not here)
The windy night came on apace
And covered earth in inky space.
(I fear, I fear)
Alone, with no familiar mark,
I found Him sudden in the dark.
(O flame of love
Burn clear, burn clear)

VIRGINIA E. HUNTINGTON.

Churchwomen Today

Ada Loaring-Clark, Editor

SIGNAL SERVICE has been accomplished during the past year by the American Foundation for the Blind. Experimental research has developed a new Talking Book which will open still another door of literature for the large percentage of older blind people who still find it difficult to read embossed books. Two types of inexpensive talking machines have been designed, one a spring-driven set with head phones, which will run for twenty minutes with one winding. It can be produced in quantity at a unit cost of $20; and the other, a combination radio and electric phonograph, with a dynamic loud speaker and head phones, which will cost about $30. A new phonograph record has also been developed which can be shipped through the mail without damage. A book of sixty thousand words can be published on eight or nine double-faced disk records, at a cost which makes the publication of the Talking Book practical.

The Visually Handicapped

Sixteen scholarships have been awarded during the past year, aggregating $3,634, to promising young blind persons in twelve states and in Cuba, for professional and vocational studies in institutions of higher learning. Last year after several years of effort, a uniform braille code for the English-speaking world was adopted. An international clearing house for the prevention of duplication of books among braille publishers has been organized and today no publisher of English braille in the world will start work on a new book until he has communicated with the Clearing House to ascertain whether or not the title has been reserved for embossing by another publisher.

So many of our Churchwomen are transcribing into braille that I am sure they will be interested in knowing of these helps and privileges for the blind and also that a census is being made to provide the necessary data for carrying out a program to alleviate the condition of the Deaf-Blind, who have been practically overlooked as a group up to now.

The Braille Committee of the S. E. Pennsylvania Chapter of the American Red Cross is making a two volume transcription from the Book of Common Prayer: Volume 1, Morning Prayer with the Prayers and Thanksgivings; Volume 2, Evening Prayer with Forms of Prayers to be used in Families and the Offices of Instruction. These services will supply a real need and be of value. Since the revision of the Prayer Book no braille transcriptions have been made, excepting such portions as have been especially requested by clergymen.

THE NATIONAL COUNCIL of Federated Churchwomen, of which Mrs. James Ferguson is the president, has selected Ascension Day, May 10th, as its own particular day of assembly for rededication and prayer for unity. It is asked that a service be held on or near this date. A program has been prepared, similar to that used on the World Day of Prayer, and women are asked to unite their efforts in making the day a great day of prayer (see Prayer Book, page 37: "For the Unity of God's People"). We should pray that the "All things whatsoever" of the Great Commission may become the concern of Christian womanhood striving to unify the effort of Churchwomen in the task of establishing a social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ. The Department of Spiritual Life suggests holding retreats on Deepening the Spiritual Life of the Individual and conferences on worship, in the belief that Church women can open up new trails of devotion and loyalty to old paths of service through their united prayers and services of worship; considering such matters as: (a) The Need and Nature of Worship: (b) Occasions of Worship: (c) The Materials of Worship: (d) The Procedure of Worship.

Ascension Day

Books of the Day

Rev. William H. Dunphy
Editor

KIRCHE, BEKENNTNIS UND SOZIALETHOS. Geneva: Universal Christian Council for Life and Work. Pp. 128. 1934. $1.00.

IN ANY PROGRAM of social activity and coöperation among Christian bodies, such as was envisaged in the Stockholm Conference, it is important to explore the basic social "ethos" and outlook of the groups participating in such a movement, in the light of the faith and the history of the group as a whole. For this reason the present study, the first of the *Kirche und Welt* series, is a valuable piece of work. Alike because of the urgent character of the question, and because of the distinguished authors of the work, it should be widely welcomed.

Martin Dibelius, the well-known Biblical scholar, writes of the Social Motive in the New Testament. We must beware of two common misunderstandings, the *humanitarian* and the *illusionist*. The former supposes that the Gospel proposes the greatest welfare of the greatest possible number as the goal of human development; the latter that the Christian message can actually achieve this supposed end. But the transformation of the world which the New Testament proclaims is not a sociological but an eschatological transformation. Nevertheless, though "the Gospel *is* not a social message" or program, "it *works* as a social challenge." In its message of the coming (eschatological) Kingdom of God, it contains a radical criticism of, and makes radical demands upon, the social actualities. Its starting-point is the consciousness of human solidarity—not of man's worth, but of his unworth before God. The Cross is the death-warrant to all easy, humanitarian illusions about the course of human progress. The totality (Ganze) which man serves is not the cosmos or the state, but the earthly, yet super-earthly, Body of Christ, the Church. "In Christ"—that is the keynote of the service of Christ. The Word of God comes to man in the concrete situation in which he finds himself in any age, making concrete, specific demands upon him (whether for social improvement or anything else), but he must beware of turning these into universal absolutes, valid for all men, everywhere, in all ages. He must heed and answer this demand of God, without either optimistic illusions about the world, or passivity in the face of it, looking forward to the eschatological kingdom which will be effected not by the activity of man, but by the intervention of God.

While agreeing with Dr. Dibelius' statements in general and even with his emphasis, one might wish that he had supplemented it by the eschatological views of the Fourth Gospel (which do not contradict but do serve to balance those of the Synoptics), and by the recognition of the revolutionary change in the status and worth of man, effected by the Resurrection and Ascension of Christ. And may not the call to social action be a universal call, once Christians had attained to power and influence in the world? Surely the Gospel of the Ascended Christ contains a revelation not only of God, but also of man—which neither the first generation of Christians, nor any subsequent generation has begun to grasp in its fulness. This is not to deny the profound value of this illuminating study.

Bishop Irenaeus of Novi Sad (Jugoslavia) writes briefly of the Social Ethos of the Orthodox Church. He shows that the Orthodox spirit of charity and loving service found expression far beyond the walls of the monasteries, and calls attention to the fact that the priests and monks of the Church have been through the ages pioneers in the advance of culture, and in social and national achievements. The example of St. Sabbas is especially noted. He alludes to the recent Orthodox Student Conference at Bucharest, with its emphasis on the need of the sanctification of the world through the sacraments, and the resulting co-creative partnership with God—in a sinful world, for the transformation of that world—as the meaning of Orthodox asceticism.

Rudolph Keussen discusses the Social Ethos of Old Catholicism, showing its indebtedness to St. Augustine, its emphasis on the sacramental life, and the close connection (though not full identification) between the Church and the Kingdom of God.

Similarly, there are thoughtful and enlightening presentations of the Social Ethos of Lutheranism (by Ernest Wolf), emphasizing the fact that its social ethic is an "ethic of grace" which does not forsake the world but works in it; of Calvinism (by Peter Barth) stressing its far-reaching social demands and its intensity, and differentiating it from the later secularized Calvinism (with its gospel of work for work's sake or for the sake of prosperity); of Scottish Calvinism (by E. J. Hagan) with its social orientation toward the end of man as defined by the Catechism, and of Anglicanism (by Ruth Kenyon). The latter is excellent on the historical side (agreeing largely with Tawney and Gore), and incidentally touches on the distinctive social ethos of Anglicanism, as rooted in the Incarnation and the sacramental life which flows from it.

One regrets the absence of any American writers. Perhaps they were thought to be too largely tainted with "Activism." However, the work deserves the highest praise—it is in a sense a pioneer in its field—and one can only look forward with keen interest and pleasure to the subsequent volumes of the series.

WILLIAM H. DUNPHY.

CONTEMPORARY AMERICAN LITERATURE AND RELIGION. By Halford E. Luckock. Pp. 300. Willett, Clark and Company. 1934. $2.00.

NOWHERE ARE THE SPIRITUAL problems and views of a people better reflected than in their literature, and the writer of this work—because of his broad and intimate knowledge of current literature and because of his keen and intelligent interest in religion—is exceptionally well equipped to depict them. To the writer, "the Christian religion is good news about God completed and made concrete in good news about man." His analyses and his conclusions are marked by insight, sympathy, and discrimination. He notes that "many have discovered that a trickle of sociology is a poor substitute for God," and calls attention to recent subtle changes in the intellectual and emotional climate. This is a book to be read and reread. W. H. D.

I BELIEVE IN GOD. By Peter Green. Longmans. 1934. $2.50.

CANON GREEN'S three books, *Our Heavenly Father, Our Lord and Saviour,* and *The Holy Ghost the Comforter,* are now issued in collected form. Wide reading and deep thought lie behind this work, which is further characterized by a freshness and vividness of presentation which should make a wide appeal. Apparently the writer holds an essentially Protestant conception of Holy Orders; in general, however, he is Catholic in temper and conviction. W. H. D.

LET'S BUILD A NEW WORLD. By Burris Jenkins. Harpers. 1934. Pp. 94. $1.00.

THE NINETEENTH BOOK in Harpers' Monthly Pulpit has a direct appeal, an original mode of expression, and a gift of wide and generous sympathy. Unfortunately it abounds in that hazy type of thinking (if one may use the word) which passes for "liberalism," and contains a vein of sentimentality, which sometimes mars sermons otherwise excellent (the address on Dogs fairly oozes). The sermon on Youth Haywire? is one of the best.

"What I Gave I Have"

IN ST. PETER'S CHURCH of St. Albans, England, one of the most singular inscriptions in the church was that on a slab in the chancel, engraved in a double circle between the leaves of a rose. The outer circle read thus:

> "Lo all that ere I spent that some time had I;
> All that I gave in good intent that now have I;
> That I neither gave nor lent that now abide I;
> That I kept till I went, that lost I."

The inner circle expressed the same sentiments in Latin:

> *"Quod Expendi habui,*
> *Quod Donavi habeo,*
> *Quod Negavi punior,*
> *Quod Servavi perdidi."*

NEWS OF THE CHURCH

Chicago Churchmen Frame "Concordat"

Episcopal and Congregational Clergy Draw Up Statement of Fellowship After Conversations

CHICAGO—Results of a series of conversations between Episcopal and Congregational clergy of Chicago have been announced by the Rev. Frederick C. Grant, president of Seabury-Western Theological Seminary.

The results are contained in a "Concordat of Fellowship and Coöperation" which has been drawn up by the group and which, among other things, expresses the hope of finding a way toward a "free, national Church in America." The introduction of the Concordat asserts:

"We, a company of ministers in the Anglican and Congregational communions, having come greatly to appreciate each other as Christian men, desire now to express to one another our understanding of each other's Churchmanship as a possible basis of further and richer fellowship and a deeper and wider integration in the one Holy Catholic Church.

SIMILARITY RECOGNIZED

"We recognize in the two communions a profound similarity of culture in relation to the thought processes and social orders of our time and a similar conviction of the responsibility of the Church for seeking the coming of the Kingdom of God into the total life of mankind. The sense of identity of spirit in these matters thrills us with a new hope that our ecclesiastical conviction and practise may be capable of progressive adjustment.

"We also clearly recognize in our two communions a deep yearning for the greater unity and unification of Christ's Church and the grave peril there is to Christ's cause in prolonged disunity. We further feel that these two communions, with certain outward diversity finding a way to integration, might turn the tide toward a true, free, national Church in America."

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Primate Will Attend Two European Meetings

NEW YORK—The Presiding Bishop announced to the National Council at its recent meeting that he intended to sail the latter part of June for a convocation of American churches in Europe at Paris and for a meeting of the consultative body of the Lambeth Conference. The Lambeth meeting will be the first at which the American Church has been represented. Other American bishops invited by the Archbishop of Canterbury are the Bishops of California, New York, and Virginia.

INTERIOR, CHRIST CHURCH, BORDENTOWN, N. J.

New Jersey Church's 100th Anniversary Celebrated

BORDENTOWN, N. J.—Christ Church here commemorated its 100th anniversary with special services April 18th to 22d inclusive. The Church school and adult organizations labored equally hard to make the celebration a success. The Rev. Frank C. Leeming is rector.

Bishop of New York to Address Canadian Church's General Synod

MONTREAL—The General Synod of the Church in Canada will convene in Montreal September 12th. The preacher at the Eucharist will be Bishop Manning of New York.

Church Observes 65th Year

ROSEMONT, PA.—The Church of the Good Shepherd here celebrated the 65th anniversary of its organization and the 40th anniversary of the first service in the present church building on Good Shepherd Day, April 15th. At the early Eucharist a parish corporate Communion was made with the Rev. Charles Townsend, rector of St. Stephen's Church, Providence, R. I., a former rector of the parish, as celebrant. At the late Eucharist Fr. Townsend was the preacher and the Rev. William P. S. Lander, rector, was the celebrant.

Pulpit Memorial to Bishop

PORTLAND, ORE.—The Very Rev. H. M. Ramsey, dean of St. Stephen's Cathedral, recently dedicated a new carved oaken pulpit to the memory of the second Bishop of Oregon, the Rt. Rev. Benjamin Wistar Morris, D.D. The pulpit was a gift of the Girls' Friendly Society of St. Stephen's Cathedral and of the Davenport Fund trustees.

Missionary Zeal At Council Meeting

Primate Issues Statement on Deficit and Attitude of Dioceses After Regional Conferences

NEW YORK—Missionary enthusiasm, a determination to "hold the line" of the Church's work, many evidences of most encouraging activity on the part of Church people, both at home and abroad, and some indication of better economic conditions, were all apparent in the meeting of the National Council and its departments April 24th to 26th. On the other hand, the Council accepted some most serious recommendations of the evaluation committee.

PRIMATE ISSUES STATEMENT

In opening the meeting, the Presiding Bishop said:

"The conclusions reached by the National Council at its meeting in February, and the announcement of them made to the Church, had immediate effect in two quite definite ways. The danger to the whole missionary organization in all fields, caused by deficient support of the minimum budget, made the dioceses aware of their responsibility for the missionary program, and of their failure to maintain it. On the other hand, it laid upon the departments the necessity of tentative revision in estimates of expense for the year 1934, and for the budget for the triennium to be presented at General Convention.

"Acting upon two requests made to me by the Council before the adjournment of the last session, I announced to the Church the total sum of the prospective deficit of $1,000,000, with an appeal for contributions payable before General Convention, a sum up to half a million to be applicable on the budget of the current year. In accordance with the second request, I wrote personal letters to the bishops, and clerical and lay representatives of the dioceses, inviting their attendance at regional conferences at points in all parts of the United States. Under the leadership of the two vice presidents, and the executive secretary of the Field Department, these conferences have been held with remarkable and uniform success, due in large measure to the careful preparation made by the Field Department.

"The response to the announcement of the deficit, and the recommendations of the conferences, have had an immediate effect upon

Membership of Women On Council Contemplated

NEW YORK—The addition of four women to the National Council membership is contemplated. The matter was referred by the National Council to a committee which will report at the October meeting of the Council. Affirmative action would involve a change in the canon by General Convention.

the attitude shown by nearly all the dioceses in the Church. The Field Department will make full report of the conferences. It is enough on my part to express sincere gratification for the coöperative spirit in which the bishops and many of the clergy have been brought into sympathetic communication with the President of the Council in matters pertaining to the administration of the Church and its missions.

"Bodies of laymen also at many points have expressed, and have proved, their determination, on their own initiative, to provide adequate maintenance of the Church's missionary enterprise."

FINANCES STUDIED

Financial considerations in connection with 1933, 1934, and 1935 inevitably occupied a major portion of the Council's time.

The whole situation with regard to the missionary work of the Church had been laid before the nine regional conferences held in April. These were attended by nearly 400 leaders, including 62 bishops and a large number of clerical and lay deputies to General Convention. The Council was greatly cheered by reports of the courage and determination shown by those present at the conferences, and by the definite plans which many dioceses have already perfected to do their share in raising the entire $500,000 needed for 1934 and as much as possible toward the elimination of the 1933 deficit.

Even before these conferences were held, a group of laymen had under way a movement on their part to "hold the line" of missionary effort, especially in reference to the needs of 1934. They are hard at work and are ready to extend this movement among laymen wherever so doing will not conflict with any effort officially under way in the dioceses.

The Council also was determined to make every effort to hold the missionary line and had faith that this can be accomplished once the needs are adequately presented, and with a better economic situation now developing. To this end, the Council will recommend to General Convention a budget of $2,700,000 for 1935. This would provide for appropriations now in force, but is hundreds of thousands of dollars below what the bishops insistently state as their minimum need.

$2,700,000 EXCLUSIVE OF DEFICIT

The $2,700,000 is exclusive of any amount which General Convention may find necessary to add for the payment of part of the 1933 deficit if any of it remains at that time.

It is the duty of the Council to recommend to General Convention a budget for 1935, 1936, and 1937. With action for 1935 as above stated, the Council will ask authority to defer decision on 1936 and 1937. If this authorization is given, the Council will ask the bishops to request additional appropriations, including a restoration of salaries to their normal level. The Bishop of Massachusetts stated that in his judgment this salary restoration should be effected at the earliest possible time.

ADOPT FIELD DEPARTMENT RESOLUTIONS

The following resolutions offered by the Field Department were, with substitutes and amendments, adopted by the National Council:

(1) *Resolved:* That in the supplementary appeal of 1934, primary emphasis be placed upon the necessity of balancing the budget of 1934, and that all receipts up to $500,623 be used for that purpose: and further amounts received be applied to the 1933 deficit of $529,804.19.

Further resolved: That the Council recommend to the Convention that it order that any deficit in the general Church budget at the end of 1934 be amortized over the three years of the triennium, and authorize the Council to add to the budget annually an item for this purpose in such amount as in the judgment of the Council the conditions warrant.

(2) *Resolved:* That the Council make an official appeal to the dioceses and missionary districts to raise at least the $500,000 needed to meet the budget now operative for 1934, and that the Field Department be instructed to give full coöperation to the dioceses and missionary districts in these plans for raising this fund.

Resolved: That the dioceses and missionary districts shall receive credit on their quotas for contributions to the supplementary fund, but such credit shall not be reported until the end of the year and shall not be credited upon the present expectancies.

Resolved: That the Council welcomes and approves the effort sponsored by the laymen of the diocese of Southern Ohio to secure and present at General Convention a laymen's missionary offering of at least $500,000; and commends it to the laymen of the Church wherever participation will not prevent their support of official plans locally initiated.

(3) *Resolved:* That in submitting to the Convention the amounts for the budgets of the next triennium, a fixed budget be assigned for the first year, and that the Council be empowered to fix the amount of the budgets for 1936 and 1937, and the necessary changes in the canon be recommended.

(4) *Resolved:* That the Council recommend to the General Convention that it reaffirm the principles which were the basis of its action in 1919 in establishing the National Council and in adopting a unit General Church Program and Budget, which principles are assumed in connection with the present Canon 59 but not explicitly stated.

These principles are (1) The Unit Budget for General Church Work. (2) The Unit Promotion of Parochial and Missionary Support. (3) The Partnership of General and Diocesan Missions. (4) The Budget Quota.

(5) The action of National Council December, 1933, fixing budget for 1935 to 1937 was rescinded, and the following adopted:

Resolved: That the Council recommend to the Convention an itemized budget of $2,700,000 for 1935, exclusive of an item to be added, if necessary, for the amortization of the debt.

Resolved: That the evaluation committee, with the assistance of the officers, prepare and report to the October meeting schedules of possible reductions from the present operating budget amounting to $200,000, and for possible additions amounting to $300,000, precedence being given to the restoration of salaries.

(6) *Resolved:* That the Council recommend to the General Convention that the following program be adopted for the purpose of restoring the Church School Lenten Offering to its original character of a special contribution from the children for the work of domestic and foreign missions.

First, that during the triennium 1935, 1936, and 1937 it be administered as a "Designated Offering" not subject to the Partnership accounting, but to be credited on the payment of diocesan quotas.

Second, that beginning with the first year of the triennium 1938, 1939, and 1940, that both parochial and diocesan quota credit in connection with the Lenten Offering cease and the Offering be administered as an item of income to be deducted from the General Church Budget before the diocesan quotas are calculated.

(7) *Resolved:* That the National Council is hereby authorized to approve from time to time during the next triennium, items for equipment which can be presented to the people of the Church as they may desire to work for them.

PRIMATE'S SALARY IN BUDGET

The following resolution for reference to General Convention was presented by the Bishop of Indianapolis and adopted by the National Council:

Whereas, under existing legislation, the Presiding Bishop is charged with two sets of duties, one of which is the Presidency of the National Council; and

Whereas, the entire salary of the Presiding Bishop is at present a charge against the missionary funds of the Church;

Therefore, be it resolved: That this Council petition the General Convention to provide for part of the Presiding Bishop's salary and allowances in the budget of General Convention.

FEW NEW APPOINTMENTS

The Council adhered to its resolution adopted a year ago that it could make no new appointments to the mission field except under unusual circumstances. The many requests considered represented only a small proportion of vacancies existing, to say nothing of additional workers who are needed, while of those considered only eight were filled and some of those conditionally.

Three young men are appointed, in each case on condition that interested friends will provide as special gifts the sum of $1,000 a year for four years to cover salary and that outfit and travel expense also be provided from gifts entirely outside of normal giving to the regular budget.

Frank H. Moss, Jr., of St. Asaph's Church, Bala, Pa., expects to be ordained on graduating in June from the Virginia Theological Seminary and will go to the district of Tohoku, Japan.

Leslie Lindsey Fairfield of St. Luke's Church, Chelsea, Mass., expects to be or-

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Cedars of Lebanon Sent To America as Mark of Near East Friendship

WASHINGTON, D. C.—Some cedars of Lebanon have been sent to America by people in the Near East as a mark of their friendship for American people and particularly for the friendly offices of the Near East Foundation.

The cedars were planted at Arlington. They are said to be the oldest living things on earth except the California redwoods.

The grove from which the transplanted trees came contains some that were undoubtedly there when King Solomon and his friend Hiram, King of Tyre, had timber cut for the Temple at Jerusalem.

Dr. John W. Nichols Nominated Suffragan

Choice of Chinese General Synod as Assistant to Bishop Graves of Shanghai

WUHU, CHINA—The Rev. Dr. John W. Nichols, dean of the School of Theology at St. John's University, Shanghai, has been nominated by the General Synod of the Chinese Church as Suffragan Bishop in the diocese of Shanghai.

This nomination is referred to the House of Bishops, in the United States, for election next October, to be confirmed by the House of Deputies. The Suffragan Bishop will assist Bishop Graves, diocesan, who has recently completed 40 years as Bishop.

Dr. Nichols was born in Hartford, Conn., and is a graduate of Trinity College, Hartford. He moved to California when his father became Bishop of California in 1890, and entered the Church Divinity School of the Pacific. He was ordained deacon in 1901 and priest one year later. For a brief time following his ordination to the priesthood he was assistant at Grace Church, San Francisco, but practically his entire ministry has been in China, first in evangelistic work and later in charge of the School for Catechists at Wusih, from which in 1917 he was elected to his present position as dean of the School of Theology.

"Concordat" is Drawn Up By Chicago Churchmen

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Then follows a statement of the position and views of the two groups on various phases of their organization:

"The Congregational group recognizes that its churches are historically in direct descent from the Anglican communion, 'which was indeed their spiritual mother,' and that the causes of their separation are no longer a living reality; they declare that the Congregational churches 'confess the Catholic Faith and believe in the Holy Catholic Church and do exalt the only Holy Church above all divisions of the same and do increasingly recognize their members and ministry as part of the Universal Church'; they recognize the sacred values in confirmation and are prepared to practise the same as profoundly helpful to the Christian life and Christian fellowship and also the value of order, of ritual, of liturgy, in the sacred worship; they recognize the wisdom of the organized diocese; while recognizing the validity of their ministry for their own churches, they nevertheless recognize that in the wider reaches of the Universal Church the order of deacon, priest, and bishop should be maintained; they recognize that the principles of lay responsibility, representative democracy, have been wisely preserved in parish organization, diocesan convention, provincial synod, and general convention."

The Anglicans recognize:

"That the separation of the Congregationalists from the Mother Church of English-speaking people came in part from an unfortunate lack of charity and Christian patience on the part of the Church of England. We rejoice that these historical causes of separation are no longer operative. We gladly recognize both the reality of the prophetic and pastoral offices of the Congregational ministry. . . . We record our sense of the great values of Congregationalism, especially in the fields of education and missions. . . . We recognize in the Congregational churches a mind and spirit that has made them leaders in coöperation with other communions. . . . We deprecate the spirit of aloofness at times apparent in our communion and assure our brethren of our earnest desire to share reciprocally the treasures of Christ. . . . We look forward eagerly to the time when clergymen of both communions, sharing the same apostolic faith, may be free canonically to exercise their prophetic ministries in the pulpits of either Church."

Dean Grant, Professor Percy V. Norwood of Seabury-Western, and the Rev. John S. Higgins were on the committee which drew up the Concordat. Congregationalists represented in the group included: Dr. J. Morriston Thomas, the Rev. Messrs. Hugh S. MacKenzie, William H. Hill, Robert James Watson, Ray W. Barber, and Frank Dyer.

ST. MARY'S, MOTT HAVEN, NEW YORK CITY

New York Parish to Hear Bishop on Anniversary

NEW YORK—St. Mary's parish, Mott Haven, New York City, is observing its 78th anniversary on Ascension Day. Bishop Moreland of Sacramento, retired, will be the preacher. The Rev. Frank R. Jones is the rector.

Canon Bell Sails for England

PROVIDENCE, R. I.—The Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, sailed for England April 25th. He will spend two months visiting British theological colleges and preaching in London and elsewhere. During the London season, in June, he will occupy the pulpit in St. Augustine's, Kilburn. Dr. Bell will return to this country in time to occupy the pulpit at the Cathedral of St. John the Divine, New York, the first two weeks in August, and to preach a mission the latter part of that month in Trinity Church, Newport, R. I.

Council Takes Serious Action After Report

Drastic Steps Taken in Cases of Missionaries, Districts of Alaska, Honolulu, and Schools

NEW YORK—Some of the most serious action taken by the National Council at its recent meeting resulted from the evaluation committee's report. This committee, consisting of Bishop Sherrill of Massachusetts, chairman, the Rev. Dr. Karl M. Block, and Messrs. William R. Castle, Walter Kidde, and William G. Peterkin, was appointed at the February meeting of the Council to continue the evaluation in which Bishop Burleson was engaged at the time of his death and which Dr. Franklin carried on in the interval.

The action taken was in regard to missionaries, the districts of Alaska and Honolulu, and financial aid for schools.

Action adopted by the Council included the following:

Resolved: That missionaries shall be returned after furlough to the extra-continental and foreign fields only upon the specific request of the Bishop of the district, ascertained two months before beginning of said furlough, accompanied by such detailed information as to the missionary's work and qualifications as the Bishop may think advisable and the National Council may require, and upon affirmative action by the National Council. And further resolved that missionaries going to the field be given to understand that the first term of service is probationary.

ALASKAN WORK CRITICIZED

Further action of the Council as recommended by the evaluation committee:

Whereas: In a number of mission stations in the Southern part of Alaska the Church is ministering at large cost to comparatively small groups of people,

And whereas: Little apparent effort toward self-support has been made by the congregations,

And whereas: One of the clergymen serving this field has passed the retiring age, therefore be it

Resolved: That the Bishop of Alaska be advised that for the year 1935 the National Council cannot make any appropriation for the salary of the Rev. Mr. Corser, now in Wrangell (except possibly as an addition to his pension); further

Resolved: That the National Council cannot make the appointment of a clergyman for Ketchikan as now requested.

Resolved: That the National Council requests the Bishop of Alaska to rearrange the provision for the work in Ketchikan, Anchorage, Seward, Cordova, Valdez, Douglas Island, Juneau, and Wrangell so that it can be carried on by three clergymen supported by the National Council and submit to the National Council a revised schedule showing how he proposes to accomplish this, further

Resolved: That the Bishop of Alaska is requested to demand of the members of the congregations in these communities a larger measure of self-support.

HONOLULU ACTION TAKEN

Further action of the Council as recommended by the evaluation committee:

Whereas: The missionary district of Honolulu is situated in territory belonging to the United States with a mild climate and living conditions less arduous than in many mission fields in the United States, therefore be it

Resolved: That the missionary district of Honolulu on and after January 1, 1935, be administered under the same "Rules" as Continental Domestic Missionary Districts, except that the Missionary Society will continue to pay travel of newly appointed missionaries to the field and travel to the domicile of the missionary upon his retirement from service. (If this resolution is adopted it will mean that beginning January 1, 1935, the Council will not pay any medical or dental expenses for missionaries in this field, that there will be no agreed furloughs and no outfit allowances.)

Resolved: That the National Council ask the Bishop of Honolulu to take such action as may be necessary to place Iolani School under the management of a board of trustees or corporation organized in the district and that beginning with the opening of the school year in the autumn of 1934, Iolani School be managed as a district institution, its teachers to be removed from the list of missionaries and employed by the institution and the Council be relieved from any responsibility as to travel, medical, or dental expenses and furloughs, all such matters being placed in the hands of the school.

Further resolved: That the appropriation to Iolani School, including all salaries and children's allowances (now about $9,500) be reduced for the year 1935 to $7,500; for 1936, $5,000; for 1937, $2,500, with no appropriation thereafter.

NO SCHOOL APPROPRIATION

The evaluation committee recommended the following action. In this case certain changes were made before action as explained in the paragraph following the resolution.

Whereas: The National Council is unable at this time to make additional appointments to the mission fields except in cases of great emergency, and does not anticipate any immediate change in conditions in this respect, and

Whereas: The Council is now making appropriations for salaries and operating expenses in connection with three training schools for Church workers, namely, Windham House, New York, N. Y., The Bishop Tuttle Training School, Raleigh, North Carolina, and St. Catherine's Training School, San Juan, Puerto Rico, therefore be it

Resolved: That the National Council hereby advises the Bishop of Puerto Rico and the committees and principals of Windham House, and The Bishop Tuttle Training School that no appropriation will be available for operating expenses after the close of the scholastic year, ending on or about June 1, 1934 and

Further resolved: That the proper officers of the Council consult with the Bishops and the committees as to plans for the use of the several properties pending a resumption of training and as to the personnel problems involved in such temporary closing of this work.

In the third paragraph of the resolution, references to Windham House and Tuttle School were omitted and a phrase was inserted so the action taken by the Council is:

Resolved: That the National Council hereby advises the Bishop of Puerto Rico that pending the opening of this school no appropriation will be available for operating expenses after the close of the scholastic year, ending on or about June 1, 1934.

Further, the matter of continuing the operation of Windham House and The Bishop Tuttle Training School is referred to the officers of the National Council with power after conference with the executive officers of the Woman's Auxiliary and the committees and principals of these two institutions.

LOCAL SUPPORT FOR SCHOOLS

The evaluation committee adopted the following statement with regard to schools in missionary districts at home and abroad:

The Church in the United States has considered it a privilege to assist in providing in our several missionary districts at home and abroad, the land, buildings, and equipment necessary for the conduct of schools, colleges, and universities now operated under the auspices of the Church.

For many years the National Council has made appropriations for the salaries of workers in these institutions and in most cases has made an additional appropriation for operating expenses. In the judgment of the National Council the time has now arrived for the establishment in each of these institutions, and particularly in the larger schools, of a definite plan for progressive increase in local support. Such a plan should provide for a regular tuition rate equal to the average cost of operation per pupil, including in such cost all American salaries. The Council recognizes that variations from such regular tuition rate will be necessary in special cases. The Council now asks the bishops in the several districts to present to the Council not later than September 1, 1934, a definite plan for progressive increase in local support for such institutions in his jurisdiction.

On recommendation of the evaluation committee the Council expressed its hearty approval of the plan presented by the district of Shanghai, and of other similar plans in operation in Japan, for the progressive local support of national clergy. The Council is recommending the adoption of a plan of this character in every missionary district as soon as conditions warrant and is asking each missionary bishop in a foreign field to report to the Council his judgment as to how soon and in what way such a plan can be put into operation in his district.

Southern Virginia Paper Asks Woman's Auxiliary to Aid in Subscription Drive

NORFOLK, VA.—In order to finance four issues a year, The Southern Virginia *Diocesan Record,* one of the largest of the diocesan papers, calculated how many subscriptions would be needed at 50 cts. a year, and divided the total number among the parishes in proportion to their membership, asking the Woman's Auxiliary to help secure at least the necessary minimum number of subscriptions from each parish.

Bishop Freeman Opens Red Cross Meeting

WASHINGTON, D. C.—Bishop Freeman of Washington opened the annual convention of the American Red Cross Society with the invocation April 9th. Over 1,000 delegates were in attendance.

Church Elects First Chinese Diocesan

Rev. Tz Kao Shen Named Bishop of Shensi by General Synod; Other Native Bishops Assistants

WUHU, CHINA—For the first time a Chinese Bishop has been elected to take charge of a diocese in the *Chung Hua Sheng Kung Hui,* the Anglican communion in China. The Rev. Tz Kao Shen was elected April 25th by the Chinese General Synod here, to be Bishop of Shensi, which is a missionary district of the Chinese Church. He is the sixth Chinese bishop, the others being assistants in various dioceses.

BISHOP-ELECT KEEN AND CAPABLE

The Bishop-elect is priest in charge of the Church of the Triumphant Way in Hsiakwan, a section of Nanking. He is one of the keenest and most capable men among all the Chinese clergy. His mother was a Bible woman for many years on the mission staff at Wusih. He attended Soochow Academy and St. John's University, graduating from the Theological School in 1917. Directly after his ordination, he went to the Hsiakwan parish and has remained there ever since, working in close coöperation with the Rev. John Magee. The day school and kindergarten maintained by the parish not only support their own work from the school fees but also provide a free school for poor children; these three schools, with 500 children, have needed no assistance from the parish since 1927.

In 1928 the Rev. Mr. Shen studied theology at Ripon Hall, Oxford, for two terms and at Westcott House, Cambridge, for one. On his way to England he visited the Holy Land, Italy, and France, and returned to China by way of America.

CHAIRMAN OF HOUSE OF DEPUTIES

In 1931 he was elected chairman of the House of Deputies of the Chinese Church (an office which continues each triennium until the following synod) and he has served on important committees of the synód. The Union Theological School at Canton, a school serving most of the Protestant groups in south China, elected him its president in 1932 but he declined the office.

The work for which the new Bishop is elected is the Chinese Church's own mission field. It is directed by the Chinese Board of Missions and it is wholly supported by the Chinese Church, except for such gifts as foreign friends may make from time to time. Need for a bishop has been felt for some years.

Fellowship Hears Talk on Articles

TORONTO—At a meeting of the Catholic Fellowship April 17th, at St. Andrew's Church, Buffalo, the Rev. H. Leake of St. Barnabas', St. Catharine's, Ont., gave a most interesting and unusual paper on The Interpretation of the Thirty-nine Articles.

NATIONAL COUNCIL SCHEDULE OF REDUCTIONS

From the Budget adopted by the General Convention for 1934

DEPARTMENTS:	Authorized by General Convention	Revised 1933 Appropriation	Revised 1934 Appropriation	% Reduction from 1934 Conv. Approp.
Domestic Missions	$1,052,420	$ 750,044	$ 661,455	37%
Foreign Missions	2,092,310	1,413,908	1,350,326	35%
Religious Education	129,399	64,659	66,770	48%
Christian Social Service	42,325	24,656	24,156	43%
Field Department	109,950	66,283	59,025	47%
Publicity	106,835	51,416	49,777	53%
Finance	38,308	28,667	35,195	8%
Inter-departmental expenses, Church Missions House, House maintenance and Miscellaneous accounts ..	147,335	122,366	118,146	20%
Woman's Auxiliary ...	57,422	45,371	40,551	30%
General Administration	74,540	60,100	51,069	31%
Advisory Commission on Ecclesiastical Relations	28,950	17,730	9,820	66%
American Church Institute for Negroes	192,700	157,500	157,920	18%
Conference and Training Centers	22,740	19,620	19,120	16%
Coöperating Agencies	72,420	42,900	34,920	52%
Retired Church Missions House Officers	20,350	13,605	13,605	33%
Contingent Fund	36,996	20,000	25,000	33%
	$4,225,000	$2,898,825	$2,716,855	36%

Temperance Education In Schools Recommended

BOSTON—The 149th annual convention of the diocese of Massachusetts was informed at its meeting in Ford Hall April 18th by the committee appointed at the last convention to consider education in behalf of temperance and the advisability of forming temperance or total abstinence societies that there was a division of opinion, but that the urgency of the situation was recognized. The committee recommended that a special committee be appointed to coöperate with the diocesan department of religious education in furthering Christian education in behalf of temperance through Church schools, instead of the formation of temperance societies.

The Rev. Messrs. P. F. Sturges and Raymond A. Heron and Clarence H. Poor, Jr., were elected to the standing committee.

Clerical deputies to General Convention: the Rev. Messrs. Henry B. Washburn, Cambridge; Philemon F. Sturges, Boston; Frederic W. Fitts, Roxbury; Arthur L. Kinsolving, Boston. Alternates: the Rev. Messrs. Julian D. Hamlin, Boston; Phillips E. Osgood, Boston; Raymond A. Heron, Lawrence; Ernest J. Dennen, Boston.

Lay deputies: Philip S. Parker, Boston; Prof. Josiah H. Beale, Cambridge; Stuart C. Rand, Boston; John F. Neal, Boston. Alternates: Robert Amory, Hyde Park; Gordon Hutchins, Concord; Richard C. Evarts, Boston; William A. Gallup, Boston.

Woman's Auxiliary delegates: Miss Eva D. Corey, Brookline; Mrs. Charles L. Slattery, Boston; Miss Laura R. Little, Brookline; Miss Marguerite L. Thomas, Cambridge. Alternates: Miss Helen M. Cobb, Newton; Miss Elizabeth T. Soule, Brookline; Miss Clarissa Townsend, Boston; Miss Elise Dexter, Boston; Miss Ruth Littlefield, Boston.

A Message from the Primate To the Church Members

THE DANGER threatening our missions stirs the heart of every loyal Churchman. Since there comes upon the Presiding Bishop and the National Council the administration of our missionary, educational, and social service work, I am bringing the situation to your personal attention. A million dollars is needed, of which half must be raised now.

When you read the statements (of the budget proposals and reasons for the deficit) think of more than figures in a budget. I can think of a small band of Igorots who walked for miles over the mountains early one morning, a year ago, to tell me what our missionary doctor had done for their people, and to ask that he be not withdrawn. Throughout the world that cry is echoed.

The work of loving ministry will go on only if the people of the Church will give the sum still needed for its support. Do not say, "It is too bad, but in a time like this what can be done?" That question is already being answered by hundreds of parishes, thousands of people, who are doing their part, however difficult. The whole can be done, and debt may be avoided, if everyone will help.

Because this is the task with which Christ charged His Church: Because this is the test of Christian discipleship: I ask that our Church membership throughout the country give now to sustain the work which is the Church's very life.

13,000 Clergymen Oppose Future War

More Than 18,000 Out of 20,870 Repudiate Capitalism or Rugged Individualism in Questionnaire

NEW YORK—Out of 20,870 clergymen replying to a questionnaire sent out recently by representatives of twelve religious bodies under the auspices of *The World Tomorrow,* nearly 13,000 declared their determination not to sanction or participate in any future war, and more than 18,000 repudiated capitalism, or rugged individualism as it prevailed in 1929. The results of the questionnaire have been published in pamphlet form by Kirby Page, editor and publisher of *The World Tomorrow,* under the title *20,870 Clergymen on War and Economic Injustice.*

The questionnaire was sent to approximately 100,000 Protestant and Episcopal ministers and Jewish rabbis, with an accompanying letter signed by Drs. S. Parkes Cadman (Congregational), Harry Emerson Fosdick (Baptist), Edward L. Israel (Jewish), M. Ashby Jones (Southern Baptist), William P. King (Southern Methodist), F. H. Knubel (Lutheran), Francis J. McConnell (Methodist), John McDowell (Presbyterian), D. P. McGreachy (Southern Presbyterian), Kirby Page (Disciples), Daniel A. Poling (Reformed), and the Rt. Rev. William Scarlett, Bishop of Missouri.

15 CONTROVERSIAL QUESTIONS

The questionnaire contains 15 complex and highly controversial questions on subjects related to war and the economic order. Of the 20,870 replies received the answers were tabulated as follows:

That the Churches should now go on record as refusing to sanction or support any future war is the conviction of some 14,000 ministers, while approximately 16,000 favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do. Less than 2,600 of those responding favor military training in our public high schools and civilian colleges or universities, and fewer than 8,600 declare that they could conscientiously serve as official army chaplains on active duty in wartime. About 7,500 regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify sanctioning or participating in a future war of "defense." Slightly more than 10,000 favor the immediate entrance of the United States into the League of Nations, while 15,600 believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means.

WOULD LIMIT INHERITED WEALTH

That there should be drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an

individual is the conviction of more than 16,500 clergymen, and about 15,800 favor the drastic limitation, through the income tax and the removal of tax-exempt sources, of the annual income that may be legally retained by an individual. Compulsory unemployment insurance under government administration is favored by 13,200. When asked to choose between national unions of workers and local company unions, 11,300 select the former and about 2,600 vote for the latter. The number favoring a system of private ownership of banks is 7,200, as compared with approximately 7,000 who prefer a system of socialized banking as a public service. In reply to the question: Which economic system appears to you to be less antagonistic to and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets? Slightly more than 1,000 select capitalism, or "rugged individualism" as in the United States prior to 1929, and about 18,300 choose a coöperative commonwealth. When requested to express an opinion as to which political system offers the most effective method of achieving a cooperative commonwealth, about 10,700 select drastically reformed capitalism, nearly 5,900 choose Socialism; just about 100 prefer Fascism, and about the same number favor Communism.

EPISCOPAL CHURCH CLERGYMEN'S REPLY

Results of the questionnaire are tabulated according to Church affiliation. From clergymen of the Episcopal Church, 1,329 replies were received from which the following definite replies were tabulated (the others expressed doubtfulness or did not answer the question):

1. Do you favor the immediate entrance of the United States into the League of Nations? Yes, 697. No, 352.

2. Do you favor military training in our public high schools and civilian colleges or universities? Yes, 410. No, 781.

3. Do you favor substantial reduction in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do? Yes, 885. No, 312. Among well known Churchmen replying to this question in the affirmative are Bishops Gilbert and Green, Dean Sidney E. Sweet, and the Rev. Dr. Howard C. Robbins.

4. Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Yes, 834. No, 288. Votes in the affirmative included Bishops Brewster and Finlay, and the Rev. Messrs. Phillips E. Osgood, John F. Robertson, and Robert P. Frazier. Among those casting negative votes were the Rev. Messrs. Robert S. Chalmers, James M. Niblo, and James F. Bullitt.

"CHURCH SHOULD NOT SANCTION WAR"

5. Do you believe that the Churches of America should now go on record as refusing to sanction or support any future war? Yes, 662. No, 145. Votes in the affirmative included Bishops Rogers, Abbott, Jenkins, and Seaman, and the Rev. Messrs. Malcolm S. Taylor, William B. Spofford, Samuel Tyler, and Don Frank Fenn. Those casting negative votes included Bishops Lloyd, Longley, Roberts, and Gray, and the Rev. Messrs. George F. Dudley, E. P. Dandridge, and Charles Noyes Tyndell.

6. Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? Yes, 610. No, 536. The affirmative votes included Bishops Stewart, Oldham, Moreland, and Remington, and the Rev. Messrs. S. M. Shoemaker, M. H. Gates, P. F. Sturges, C. F. Blaisdell, W. Appleton Lawrence, and Frank H. Nelson. Casting negative votes were Bishops Stires, Schmuck, Winchester, and Wilson, and the Rev. Messrs. William R. Moody, Bernard Iddings Bell, Gardiner C. Tucker, Frederick C. Grant, Gerald G. Moore, C. L. Street, and Condit N. Eddy.

7. Could you conscientiously serve as an official army chaplain on active duty in wartime? Yes, 805. No, 303.

8. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of "defense"? Yes, 656. No, 417.

9. Do you favor the drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an individual? Yes, 965. No, 184.

10. Do you favor the drastic limitation, through the income tax and the removal of tax-exempt sources, of the annual income that may be legally retained by an individual? Yes, 905. No, 207. Those casting affirmative votes included the Rev. Messrs. R. L. McCready and Harold S. Brewster, and those casting negative votes included the Rev. Messrs. H. W. Starr, George B. Kinkead, George H. Thomas, Gilbert E. Pember, Walter S. Pond, John Gaynor Banks, and George Davidson.

FAVOR UNEMPLOYMENT INSURANCE

11. Do you favor a system of compulsory unemployment insurance under government administration? Yes, 917. No, 138. The affirmatives included Bishops Wing and Porter, and the Rev. Messrs. Edward W. Averill, W. P. Ladd, Oliver S. Newell, and G. A. Trowbridge. The negatives included the Rev. Arthur P. S. Hyde.

12. Do you favor national unions of workers (instead of local company unions) in an endeavor to bring about a more equal distribution of the proceeds of industry? Yes, 688. No, 195. The affirmatives included the Rev. Messrs. Henry B. Washburn, Arthur R. Price, Edwin B. Woodruff, Harvey P. Walter, and Karl Morgan Block; the negatives, the Rev. Messrs. Prentice A. Pugh, Charles C. Wilson, H. W. van Couenhoven, Hiram K. Douglas, and Victor Hoag.

13. Do you favor a system of private ownership of banks, under government regulation (instead of a system of socialized banking as a public service)? Yes, 464. No, 423. Those casting affirmative votes included the Rev. Messrs. W. P. Witsell, Harold Holt, B. Z. Stambaugh, Walter F. Tunks, and David Cady Wright, Jr. The negatives included the Rev. Messrs. Granville Taylor, Julian D. Hamlin, E. S. White, and Hiram R. Bennett.

COÖPERATIVE COMMONWEALTH LEADS

14. Which economic system appears to you to be less antagonistic to and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets? Capitalism, 72. Coöperative commonwealth, 1,154.

15. If you favor a coöperative commonwealth, which political system seems to you to offer the most effective method of achieving this end? Drastically reformed capitalism, 682; Fascism, 19; Communism, four; Socialism, 320; some other political system, 121. For drastically reformed capitalism included the Rev. W. O. Kinsolving and the Rev. R. F. Gibson; those voting for Socialism included Bishops Parsons, Stearly, Thomson, and Jones, and the Rev. Messrs. W. Russell Bowie, George L. Paine, Gardiner M. Day, Maurice Clarke, Norman B. Nash, John Nevin Sayre, and John Warren Day.

Church Members Each Give Dime a Day for Relief

NEW YORK—The Church of the Ascension is entering upon its third year of a plan for the relief of financially distressed members of the congregation. The plan has been so successful that other parishes are about to try it. An envelope for savings is given to everyone in the parish who fills out and returns a post card asking for an envelope. A dime a day is placed in the envelope. The resultant fund is for emergency relief. It is administered by the social service department of the Church of the Ascension, with the advice of the rector, the Rev. Donald B. Aldrich, D.D.

Faculty for New Jersey Summer School Named

TRENTON, N. J.—Plans have been completed for the Summer School for Women and Girls, to be held at St. Mary's Hall, Burlington, from July 2d to 9th, under the leadership of the Rev. J. M. Pettit, rector of Christ Church, Toms River.

The increasing interest in this school is to be further stimulated this year by the opening of the sessions to the members of the Women's Auxiliary.

The faculty consists of the Rev. John Ward of Burlington, chaplain; the Rev. E. L. Sanford, D.D., Old Testament; the Rev. J. M. Sherlock, New Testament; the Rev. W. W. Way, D.D., Missions; the Rev. A. Q. Bailey, Creeds; the Rev. Horace Peret, Church History; the Rev. S. G. Welles and Mrs. Welles, Social Service; the Rev. William C. Heilman, Principles of Teaching (Adult); the Rev. Charles E. McCoy, Principles of Teaching (Primary); and Mrs. Helen A. Cook, Church Music. The entire faculty is from within the diocese of New Jersey.

Spencer Miller, Jr., of the National Council, is to have two evenings on which to present a summary of social conditions.

Guild of All Souls Meeting is Largest

250 Attend Annual Convention in Philadelphia; 1,384 Members and 39 Branches of Order

PHILADELPHIA—With an attendance of 250, the largest annual meeting of the Guild of All Souls ever held convened April 23d in St. Clement's Church, beginning with a Solemn Requiem Mass sung by the superior of the Guild and rector of the parish, the Rev. Franklin Joiner, D.D., and his assistants.

The sermon on the subject of The Importance of a Requiem at Every Burial of the Faithful was preached by the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York.

After the luncheon, the annual meeting was called to order by the superior and was made particularly interesting by the reading of two papers: one on the subject of Death by the Rev. Leicester Crosby Lewis, Ph.D., and the other on The Faithful Departed by the Rev. Frank Vernon, D.D. The general secretary and treasurer, T. E. Smith, presented the annual report, which was the 36th of his incumbency.

There are now 1,384 living members and 39 branches, including 10 bishops and 400 priests. The officers were reëlected for the ensuing year. The meeting closed with tea served in the parish hall.

Portland, Ore., Junior College Wins Unconditional Accrediting

PORTLAND, ORE.—A matter of great moment in educational circles in the Northwest was the recent unconditional accrediting of the St. Helen's Hall Junior College by the Accrediting Committee for Colleges and Universities of the Northwest. This accrediting admits graduates to any college on the coast without further examination. It is the first accredited junior college in Oregon.

Bishop Ingley Dedicates Memorials

DENVER, COLO.—At St. George's Church, Englewood, on April 15th, Bishop Ingley dedicated an altar to the memory of the Rev. George H. Holoran, for many years vicar of the mission and founder of the Colorado Military School, a boarding school for boys in Denver. An altar rail and new hangings were dedicated at the same service.

California Young People View Problems

SAN FRANCISCO—The commission on young people's work of the department of religious education, diocese of California, is holding regional conferences on social and economic problems. The topics are The Attitude of Christian Young People Toward Those of Other Races, and What is Our Christian Responsibility Regarding War?

Chinese Sisters Receive 2,017 Eggs Among Gifts

WUHU, CHINA—Among the gifts received last year at the True Light center of work carried on by the Sisters of the Transfiguration here were 2,017 eggs. The poor people bring offerings of the best that they have, in thanksgiving for free treatments received at the True Light Dispensary. Besides the eggs, the sisters received 24 chickens, two geese, eight ducks, 10 dozen bananas, and 16 dozen oranges.

The dispensary, which is supported largely by the True Light Industrial Work, gave 18,381 treatments during the year and cared for 224 ward patients and 13 new babies. Nineteen persons were baptized here last December, and 13 confirmed. There are now four Chinese sisters in the Community.

Brotherhood Convention Director is Appointed

Rev. Gordon M. Reese to Be in Charge of Boys', Young Men's Divisions

PHILADELPHIA—The Rev. Gordon M. Reese, of Vicksburg, formerly field secretary of the Brotherhood of St. Andrew and now vice-chairman of its Young Men's Division Committee, has been appointed director of the Boys' and Young Men's Divisions of the national Brotherhood Convention, to be held in Atlantic City, October 5th to 9th. He will be assisted by Richard H. Ranger, of Newark, chairman of the Boys' Division Committee of the national organization.

Plans have been made for four conferences daily on subjects of vital interest to boys and young men during this convention. The evening sessions will be joint sessions with the Men's Division of the convention and will be featured by inspirational addresses by bishops and other leaders of the Church. The closing address will be given by the Rev. D. Wilmot Gateson, of the Church of the Saviour, Philadelphia, on the theme From the Mount of Vision to the Valley of Service.

Memorial Service for Missionary

KYOTO, JAPAN—Forty-five friends of the late Miss Leila Bull, American Church missionary in Osaka from 1888 to 1923, gathered at St. Paul's Church, Osaka, March 20th to honor the 10th anniversary of her death. Bishop Naide of Osaka, assisted by the Rev. Messrs. S. Yanagiwara, P. N. Abe, and J. J. Chapman, celebrated Holy Communion. Bishop Naide preached.

New Young People's Group in Ohio

CLEVELAND—A new organization for young people has been formed in the diocese of Ohio under the name of Senior Young People's Fellowship Group. Arthur W. Hargate of Youngstown is president.

16 Manila Nurses Graduate

MANILA, P. I.—Included in the class of 16 nurses who graduated recently from the St. Luke's Hospital Training School were two girls who have grown up in the mission, Miss Watson, formerly of the House of the Holy Child, and Miss Todlong of the Mission of St. Mary the Virgin at Sagada. The graduation exercises included a baccalaureate service with sermon by the Rev. B. H. Harvey of the cathedral staff; a corporate Communion for the graduates, with the Rev. J. C. W. Linsley, chaplain to the hospital, as celebrant; and an outdoor program of graduation in a tropical setting. The hospital superintendent, Bayard Stewart, presented the diplomas.

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NRA MEMBER U.S. WE DO OUR PART

Sydney Enthrones Archbishop Mowll

Thousands Attend Services as New Metropolitan of New South Wales Takes Office in Cathedral

SYDNEY, AUSTRALIA—The new Archbishop of Sydney, the Most Rev. Dr. H. W. K. Mowll, was enthroned in the Cathedral of St. Andrew here March 13th in succession to the late Archbishop Wright.

Twelve months of waiting had increased the interest in the new Bishop from China. The day was perfect. The city press decided that the event was well worth concentrating upon. Diocesan organization had finished a busy preparation. The scene was laid for a great demonstration. And Sydney responded with an enthusiasm which was obviously inspiring to Archbishop and Mrs. Mowll as they entered upon their great work in Australia.

HISTORIC CATHEDRAL FILLED

The historic cathedral was crowded to its utmost capacity and hundreds were unable to find room within its portals. About 400 clergy were in the procession.

The Archbishop of Sydney is also Metropolitan of New South Wales, a fact which brought all the bishops of the province to Sydney to pay their respects, which they did with solemn dignity at the proper time during the enthronement. Archbishop Head of Melbourne, Bishop Hay of Tasmania, and Bishop Cranswick of Gippsland were the visiting prelates. The Governor of New South Wales, Sir Philip Game, the State Premier, B. S. B. Stevens, the Lord Mayor, Alderman Parker, and Dr. Chen, Consul-General for China, occupied prominent seats in the nave as did also representatives of the law, the university, and other public bodies of the city. The heads of other Churches were also present, including Archimandrite Nicodemus of the Greek Orthodox Church.

The synod of the diocese entertained the Archbishop immediately after the enthronement at an official luncheon. Over 400 clergy and laymen assembled. Official speeches of welcome were made, and synodsmen revealed a united readiness to fall behind the new leadership.

In the evening the Sydney Town Hall was filled with about 5,000 people to give the Archbishop and Mrs. Mowll a public welcome. The chairman was Bishop Kirkby, and speeches were delivered by the State Governor, the State Premier, Archbishop Head of Melbourne, the Bishop of Grafton, acting Metropolitan, and the Dean of Sydney.

Fund for Maryland Cathedral Grounds

BALTIMORE—A committee has been formed and is busily laying plans to plant the grounds around the Cathedral of the Incarnation, Baltimore. The Cathedral League of Maryland has given a substantial sum for this purpose.

524 Former Roman Catholics Confirmed by Montreal Bishop

MONTREAL—The annual synod of the diocese of Montreal has just been concluded. During the year the Bishop held 106 confirmation services, confirming a total of 2,124 persons, of whom 524 were formerly Roman Catholics, now belonging to the French Anglican Church, L'Eglise du Redempteur.

Blue Mountain Conference To be at New Location

Sessions This Year at Penn Hall, Chambersburg, Pennsylvania

CHAMBERSBURG, PA. — Announcing a change of location and some new additions to the faculty of the Blue Mountain Conference, a bulletin has been issued by the Rev. N. B. Groton, president.

For eight years the location of this advanced conference has been at Hood College, Frederick, Maryland, but this year a more central location has been found at Penn Hall here in Chambersburg.

The chaplain this year is the Rev. Angus Dun, of the Episcopal Theological School, who will also lead a course in Doctrine. Other members of the faculty will be the Rev. Messrs. Alexander C. Zabriskie and Clifford L. Stanley, of the Virginia Theological Seminary. Dr. Lewis B. Franklin of the National Council will teach a course in Missions, and Miss Viennie Borton will teach in the department of social service. Miss Mildred Hewitt has been engaged to lead a class entitled The Teacher and the Modern Church School, while Milton S. Keeny will again lead a class in Creative Discussion. The Rev. Charles Townsend, of Providence, R. I., is to teach a class in Personal Religion. Deaconess Frances Rose Edwards, child study secretary of the Department of Religious Education, National Council, will be the director of the Children's Conference, one of the features of Blue Mountain.

The Clergy Mid-week Conference, which will be held from June 25th to June 29th, has engaged the Rev. Wilbur L. Caswell, of St. Paul's Church, Yonkers, N. Y., as one of its leaders.

In spite of the advantages of the new location and equipment the rates for the entire conference, from June 25th to July 6th have remained at the lowered price level inaugurated two years ago.

Rochester Churches Receive Memorials

ROCHESTER, N. Y.—Two Rochester churches received memorial gifts at Easter time. St. Andrew's Church, the Rev. F. C. Lee, rector, received a new altar rail of quartered oak, handsomely carved and finished in the old English style, given as a memorial by the families of 37 departed members and friends of the parish. St. Stephen's Church, the Rev. Jerome Kates rector, received a pair of brass seven-branch candlesticks, the gift of Mrs. Nelson P. Sanford in memory of her mother, Mrs. Celeste Loomis.

THE GUILD OF ALL SOULS

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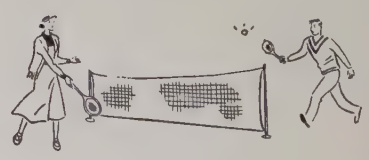

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ATLANTIC CITY

Parish House Planned By Providence Church

Church of the Redeemer Parishioners Vote Construction of $20,000 Unit; Funds Available

PROVIDENCE, R. I.—Construction of a new parish house to cost about $20,000 was voted at a recent special meeting of parishioners of the Church of the Redeemer, Hope and Savoy streets. It is expected that ground for the proposed structure will be broken in about a month, the Rev. John I. Byron, rector, announced.

The Rev. Mr. Byron declared that funds are available for building of the parish house and that the church will not be obligated by any mortgage.

The parish house will be two stories high with a basement and has been designed to harmonize with the church and ell attached to it. It will be constructed of stone, stucco, and wood and will contain a completely equipped kitchen, guild rooms, rector's study, and a parish office. Howe and Church are the architects.

It is the first unit of a building program which the church plans to carry out. It will be added to the ell of the church to make one continuous structure so that it can be heated from one central plant. Later, it is planned to build an auditorium with an assembly hall, which will also be added to the group of buildings.

The parish meeting was preceded by a vestry meeting at which recommendations of the parish house committee were adopted.

Y. P. F. Provincial Conference In Hartford, Conn., Cathedral

HARTFORD, CONN.—The province of New England conference of the Young People's Fellowship will be held at Christ Church Cathedral May 12th and 13th. The following are among the leaders and speakers:

Miss Dorothy Fischer, National Council; the Rev. Charles H. Temple, Church of the Transfiguration, Edgewood, R. I.; the Rev. Barnard Lovgren, St. Paul's Church, Concord, N. H.; the Rev. Robert H. Dunn, St. John the Baptist, Sanbornville, N. H. The Rev. Samuel Sutcliffe will be the preacher at the service at 11 A.M., May 13th.

Milwaukee Rector Vindicated

MILWAUKEE—The Rev. E. Reginald Williams, rector of St. Mark's parish, Milwaukee, for the last 21 years, was vindicated recently in the circuit court when his wealthy wife withdrew *in toto* the sensational charges made by her a year ago in her suit for divorce. The decree was agreed to by the rector on the minimum grounds of incompatibility, he to have the custody of his little son, Bernard, eight years old, for half of the summer and Christmas vacations, together with the privilege of visiting him twice a week at other times. Pending the determination of the action Fr. Williams took a voluntary leave of absence from his parish.

Upper South Carolina Young People Oppose War

GREENVILLE, S. C.—The Young People's Service League of the diocese of Upper South Carolina went on record at its 11th annual convention here April 13th as opposing all forms of militarism and condemning all war as contrary to the teaching of Christ. William Overton of Columbia was elected president.

Church Workers Will Assemble at Evergreen

DENVER, COLO.—The Church Workers' Conference will begin at Evergreen on July 30th, running until August 10th. The faculty includes the Rev. Kenneth L. A. Viall, S.S.J.E., chaplain, who will give a Practical Course on the Book of Common Prayer; Dean Philbrook of Davenport, Ia., All-Conference lecturer, whose topic is Christ and His Word; Miss Mabel Lee Cooper will have charge of the work in religious education under the heading Christ and the Children; Miss Alice van Diest, director of relief for the state of Colorado, will have charge of social service work, Christ and My Neighbor; while the Rev. H. P. Houghton, general secretary for the field department, will cover the work on missions under the title Christ and the World.

After the Church Workers' Conference as usual is held the School of the Prophets, August 13th to 24th, the subjects being Prayer, Worship, and Work, and the faculty the Rev. Kenneth L. A. Viall, S.S.J.E., Canon Douglas of St. John's Cathedral, Denver, and the Rev. Harold L. Bowen, of St. Mark's Church, Evanston.

There will be two spiritual retreats also during August: one for women conducted by Canon Douglas, and one for clergy and seminarians conducted by Fr. Viall.

Only Three Negro Parochial Schools in Georgia Intact

SAVANNAH, GA.—Parochial schools for Negroes in the diocese of Georgia have been reduced from seven to three, because of reduced appropriations from the general Church, and one of the remaining three is supported by special gifts from friends. Here as elsewhere among Negroes in the South, the Church works not only or chiefly among the well to do and educated but among the desperately poor and illiterate in country places.

Californians Renew Thanks

SAN FRANCISCO—The clergy and laity of the diocese of California, commemorating the 28th anniversary of the earthquake and fire of April 18, 1906, at a recent luncheon expressed a renewal of thanks for the aid of $400,000 and the sympathy from dioceses all over the United States. As an earnest of gratitude, the group resolved to not alone do its part, but its utmost, to wipe out the deficit in the Church Program.

Huron College, Ontario, to Celebrate 70th Anniversary May 25

TORONTO—A special convocation will be observed May 25th at Huron College, London, Ont., to celebrate its 70th anniversary. It is expected that the Rt. Rev. E. H. M. Waller, Bishop of Madras, a brother of Dr. C. C. Waller, principal of Huron College, will give the convocation address.

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Auxiliary Convention Program is Prepared

Executive Board Considers Subjects and Makes Plans for Discussion Groups, Corporate Communion

NEW YORK—World conditions and the resources of the Church to deal with them, Christian citizenship, missions in this new age, and personal religion or the life of the spirit—these tremendous ideas and their practical application to the every-day programs of the Woman's Auxiliary in parish, diocese, and missionary district, go to make up the program of the Auxiliary's triennial meeting opening October 10th in Atlantic City. The subjects to be presented and the group conferences to follow them center in the theme, If We be His Disciples.

The executive board, at its meeting here April 20th to 23d, considered the subjects and made additional plans.

PROGRAM NEARS COMPLETION

The program is nearing completion. The Rev. Dr. Frank Gavin of General Theological Seminary is to make the introductory address on The Resources of the Church. Dr. Vida Dutton Scudder speaks on Christian Citizenship Today. The Rev. Dr. Howard Chandler Robbins of General Theological Seminary presents The Life of the Spirit.

Following the addresses on missions, citizenship, and personal religion there will be small groups, as many as needed to make them convenient for group discussion, but instead of discussing further the ideas presented in the addresses, which was the procedure at the Denver triennial, this time the groups will be for conference to determine how best the ideas presented may be worked into the parish and diocesan programs of the Auxiliary and thus be made really effective.

In preparation for the triennial there has already been sent to diocesan presidents an eight-page leaflet of meditation and prayer, The Way of Vision, which is obtainable from the Woman's Auxiliary, 281 Fourth avenue. This is intended for the use of all the women of the Church, not for the delegates only.

EXECUTIVE BOARD MEETS

Mrs. Franklin Chambers, president of the New Jersey branch, again met with the executive board for a part of its sessions at the April meeting. Miss Elizabeth Matthews, of Glendale, Ohio, who has been nominated presiding officer for the triennial, was also present at the board meeting for helpful advice growing out of her previous experience in that office. Arrangements are well under way for the great corporate Communion at which the United Thank Offering is presented, the mass meeting at which the amount of the offering is announced, the many necessary business sessions, the missionary luncheons, noon-day meditations, and many special meetings.

Together with all the other hospitality groups now hard at work in the diocese, the Negro Church people are preparing with enthusiasm to welcome the members of their race. Atlantic City has a Negro parish, St. Augustine's.

BUILDING ACTIVITIES

Activity is reported in connection with three more of the buildings for which provision was made in the United Thank Offering of the last triennium:

The school for girls, so long awaited in Southern Brazil, has been opened in Pelotas in a rented building for the present, which will enable Bishop Thomas and his staff to know exactly what is needed and how best to use the U. T. O. appropriation when it is called for. Mrs. C. H. C. Sergel is in charge.

Another U. T. O. undertaking now made possible is a building for girls' trades at Fort Valley School, Fort Valley, Ga. Here the U. T. O. contribution has been augmented by a gift from the General Education Board to the American Church Institute for Negroes, for this trades building. Moreover, the building will be put up by student labor this summer, giving employment to a number of students and thus enabling them to continue their education next year.

A smaller but urgently needed project of the last U. T. O. is a residence for the headmaster of Iolani School, Honolulu. The U. T. O. appropriation has now been supplemented by funds from a legacy left for building purposes in the district of Honolulu and the residence will be built.

QUIET DAY NOVEMBER 12TH

Following requests and expressions of keen interest from many sources, it has been decided to observe again a Quiet Day for Prayer November 12, 1934. Further word about this will of course come later.

RECOMMEND TWO TREASURERS

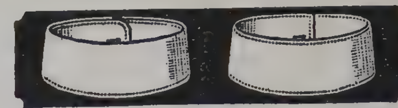
The plan of having two treasurers in every parish, one for missionary funds and one for parish funds, and a similar arrangement in dioceses, was urged in a resolution sent to the board by the Pennsylvania Auxiliary, adopted by the board and sent to the field department. This plan already operates in some parishes and its desirability is increasingly recognized.

Miss Dorothy Fischer, recently appointed in the Religious Education Department as secretary for Young People, spoke briefly to the board about the eagerness with which young people are now desiring to take their share in the Church's service, and the need of a Christian program for youth.

DISAPPROVE CUT IN BUDGET

A conviction that the 1935 budget to be recommended to General Convention by the National Council should not be less than the amount now needed to carry on the work of the Church was expressed in a resolution adopted by the board.

CLERICAL COLLARS



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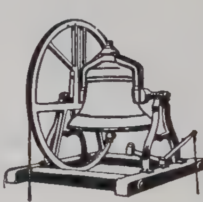

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Nurses Attend Guild Service in Washington

Bishop Freeman Preacher on Eve of Association's Convention; Annual Council Meets

WASHINGTON, D. C.—The Church of the Epiphany here was crowded to its doors the night of April 22d by an estimated attendance of 1,700 people. Of this number, all but a small proportion were student or graduate nurses. Bishop Freeman of Washington was the preacher.

The occasion was a special service arranged by the Guild of St. Barnabas for Nurses, on the eve of the biennial convention of the American Nurses' Association. Eight Washington hospitals had deputations of student nurses present, and the various graduate groups in the city had been invited. Hundreds of the nurses who were arriving in the city for the biennial also attended the service.

The Guild of St. Barnabas had its annual council in Washington April 21st and 22d, just before the biennial of the nursing organizations. Branches of the Guild as far away as New Orleans, Wichita, and Kenosha were represented. The corporate Communion was celebrated April 22d in the Church of the Epiphany, by the Rev. Charles H. Webb, chaplain-general of the Guild, assisted by the Rev. Dr. ZeB. T. Phillips, rector, and his curate the Rev. H. L. Doll.

Joplin, Mo., Parish Observes 60th Year

JOPLIN, MO.—The Eternal Partnership Between God and Man, and its significance in this troubled period of American history, was the subject of an address by Bishop Spencer of West Missouri at a banquet which brought to a close the two-day celebration April 8th and 9th of the 60th anniversary of the founding of the Church of St. Philip the Apostle. Other speakers included the Rev. Charles A. Weed of Kansas City, during whose rectorship the present church was built, and the Rev. Henry Neal Hyde, rector of All Saints' Church, Portsmouth, Ohio, in whose time the church was consecrated. The rector, the Rev. Alfred L. du Domaine, presided. A giant birthday cake, adorned with 60 candles, was cut by Mrs. Caroline Tschappler, 82 years old, the one living communicant of the original congregation, still an active worker.

King's College Chapel Altar And Window Threatened by Fire

HALIFAX, N. S.—The beautiful altar and window of King's College Chapel here narrowly escaped destruction by fire on the morning of March 26th. The blaze which was of unknown origin was first noticed by Archdeacon Vroom, who quickly extinquished the flames before much damage was done.

Priests Exchange Pulpits But Keep Choirs, Servers

FAIRMONT, W. VA.—When the Rev. C. W. Brickman, rector of Christ Church, Fairmont, and the Rev. William G. Gehri, rector of Trinity Church, Morgantown, exchanged pulpits recently, they were accompanied by their own parish choirs, servers, and crucifers.

Archbishop Contemplates Retirement

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"May they rest in peace, and may light perpetual shine upon them."

HENRY A. F. HOYT, PRIEST

PHILADELPHIA—The Rev. Dr. Henry Alexander Field Hoyt, rector emeritus of St. John's Church, Cynwyd, died at his home in that suburb April 22d in his 90th year. He resigned as rector on his 80th birthday after having served 45 years in the priesthood.

A native of Worcester, Mass., the son of Jared and Temperance C. Hoyt, he studied at Worcester Academy and the Philadelphia Divinity School, and was graduated in 1879. He was ordained to the priesthood the following year.

Dr. Hoyt was rector of the Free Church of St. John, Philadelphia, until 1885. After serving as chaplain of the Episcopal Hospital and rector of Trinity Church, he reopened St. John's Church in Cynwyd in 1895, which had been closed for a year. He built up the parish and saw a new church erected in 1901.

A veteran of three wars, Dr. Hoyt enlisted as a drummer boy in the Fifty-seventh Massachusetts Infantry at the outbreak of the Civil War and was wounded at the Battle of the Wilderness. He was a regimental chaplain in the Spanish-American War and during the World War he served as a special recruiting officer.

The Philadelphia Divinity School conferred the degree of Doctor of Sacred Theology upon him at its commencement last June.

He married Miss Mary E. Tirrell of Worcester, Mass., in 1871. She died eight years ago.

ERNEST A. SMITH, PRIEST

POUGHKEEPSIE, N. Y.—The Rev. Ernest Alfred Smith, retired, died on April 9th at his home here. Funeral services were held in Christ Church, the officiant being the Rev. Francis Whitcombe. Interment was in Greenwood Cemetery, Brooklyn.

Fr. Smith was born in Canada, but came to the United States as a young man. He was a graduate of the General Theological Seminary. His ministry of thirty years was in New York State.

LOUIS G. WOOD, PRIEST

CHARLESTON, S. C.—The Rev. Louis George Wood, D.D., rector of St. Luke's Church, Charleston, from 1904 to 1919 and from 1919 until his retirement three years ago, traveling secretary for the Field Department of the National Council, died from a cerebral hemorrhage at his residence here April 20th and was buried under the chancel of St. Luke's Church, April 22d.

The funeral service was conducted by the Rev. Harold Thomas, rector of St. Luke's Church, assisted by the Rev. H. D. Bull, rector of Prince George, Winyah, Georgetown, and formerly assistant minister at St. Luke's Church.

All of the clergy of Charleston were present as honorary pall bearers. A large congregation filled the church. Bishop Thomas, who was expected to officiate, was absent on account of illness.

Dr. Wood was born May 29, 1862, in Abbeydoor, Herefordshire, England, a son of the late George Clarke Wood and Mrs. Katherine Collins Wood. He received his early education in England, and later went to Canada, where he entered Huron College. He was graduated in 1887 and was ordained in 1890 by Bishop Baldwin. In February, 1934, Huron College conferred upon him *in absentia* the honorary degree of Doctor of Divinity. Since his retirement from active service with the Field Department he has lived in Charleston where he had maintained a residence since 1904. He leaves a widow and one married daughter.

T. WILSON LLOYD

SHORT HILLS, N. J.—On April 14th occurred the death of T. Wilson Lloyd, an active communicant of Christ Church, Short Hills, for thirty years. Mr. Lloyd was 64 years old, and had been connected in an executive capacity with the Jonas & Naumberg Corporation, a New York hat manufacturing company.

The funeral took place at Christ Church on April 16th.

Surviving Mr. Lloyd are his wife, Mrs. Elizabeth W. Lloyd, and his mother, Mrs. Sarah McAllister Lloyd.

THOMAS S. STEVENS

TOPEKA, KANS.—Thomas S. Stevens, chief signal engineer of the Santa Fe Railroad, and for many years a vestryman of Grace Cathedral, died April 11th in Topeka, after an illness lasting three months.

Mr. Stevens was born in Northamptonshire, England, November 28, 1861. He was educated in England and came to the United States in 1896, becoming a citizen the same year.

Mr. Stevens had served on the vestry of Grace Cathedral as both junior and senior warden. He had been a delegate to two General Conventions and represented the Cathedral parish at many diocesan conventions.

He is survived by a brother, John Crowder Stevens, and a sister, Mary Stevens, both living in England; and by a niece, Mrs. John Clifton of Pittsburgh, Pa., and a nephew, Clarence McMillan of Los Angeles, Calif.

MRS. SIDNEY W. THAXTER

PORTLAND, ME.—Mrs. Julia St. Felix Thaxter, widow of Sidney W. Thaxter, died April 10th, at the age of 79. She was a native of Brooklyn, a daughter of William I. and Julia St. F. Thom, and had lived in Portland for seventy years. She was a devoted member of the Cathedral Church of St. Luke, and had been president of the Children's Home and of the District Nursing Association. She is survived by two sons, Associate Justice Sidney St. F. Thaxter and Dr. Langdon T. Thaxter, both of this city, and eight grandchildren. The funeral service was held April 12th at St. Luke's Cathedral and interment was in Evergreen Cemetery.

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Young People Confer With Miss Fischer

Project Board Formed at Evanston Conference Dissolves; National Program Recommended

NEW YORK—At the invitation of Miss Dorothy May Fischer, secretary for Young People, Department of Religious Education, National Council, the members of the Project Board, and several other young people met in conference April 21st and 22d, at Church Missions House here.

The Project Board which came into being at the Evanston Conference transacted its business and dissolved by virtue of the fact that it was empowered by the Evanston Conference to act for one year, which terminated June, 1934.

The afternoon of April 21st the members of this board, together with several other young people, the Rev. D. A. McGregor, of the Department of Religious Education, and Miss Dorothy May Fischer, met in informal conference to discuss the situation in young people's work, and to look toward General Convention.

RESULTS OF CONFERENCE

Briefly summarized, the results of the conference were as follows:

1. Report of the Project Board: accomplishments and recommendations.

2. Discussion of needs in various provinces (six provinces being represented) as the group saw them: (*a*) national consciousness on the part of young people; (*b*) correlation of young people's work; (*c*) close tie-up of diocesan, provincial, and national young people's organizations; (*d*) young people's work an integral part of the program of the Church; (*e*) a program for parish groups that is dynamic and constructive; (*f*) need to "stir up adults"; (*g*) need for a national program for young people; (*h*) clearing house of ideas; (*i*) a central office that could furnish help for groups who wished to organize, needed programs, etc.; (*j*) need of communication (It was felt that *The Challenge* helped to fill this need. It provided an exchange of ideas); (*k*) coöperation of both parish clergy and bishops; (*l*) backing of national Church; (*m*) "Advice to Advisers"; (*n*) adult leadership.

3. Discussion followed concerning program material for the coming year. It was voted that *Valiant Christians We?*, a discussion course for young people (Church-Wide Endeavor material) ready for use about the middle of May, be used as the basis for programs for 1934-35, and that detailed programs for each Sunday night appear in *The Challenge*.

4. It was voted that a coöperating committee be formed, composed of one young person from each province, that committee to elect its own officers, and to offer its services to the Secretary for Young People to work with her in every way possible to forward the young people's work.

5. *The Challenge* was taken over by the coöperating committee, this committee to be responsible for its publication and financing.

6. It was voted that a national Young People's Conference be held in the Middle West as early as possible.

Alaskan Priest Ministers To Russian Congregation

CORDOVA, ALASKA—The people of St. Michael's Russian Orthodox Church here are ministered to by the Rev. Mervin L. Wanner, priest in charge of St. George's Church, Cordova. The Rev. Mr. Wanner also has the children from the Indian village of Eyak in his Church school.

Parties to Aid Maine Home

GARDINER, ME.—The House of the Good Shepherd has cared for over 500 children in the 45 years of its history and the present housemother, Sister Margaret Mary, has been in charge for the past 21 years. In response to an appeal by Bishop Brewster of Maine, there will be benefit garden parties in the diocese during the year.

Two Colonial Churches Celebrate Anniversaries

GEORGETOWN, S. C.—Bishop Thomas of South Carolina was the preacher at the 200th anniversary service in the Church of Prince Frederick, Peedee, April 8th. The Rev. H. D. Bull, rector, conducted the services with the assistance of visiting clergy.

Representatives of the old families from the plantations along the Peedee or Black River and other sections of Georgetown county whose histories are found in the records of the old church attended the service.

Another old South Carolina parish, the Church of St. James, Santee, also celebrated its 228th anniversary April 8th. The Rev. Dr. Charles A. Jessup, of Buffalo, was the preacher. The service was conducted by the rector, the Rev. W. B. Sams, of Mount Pleasant.

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Massachusetts

Church of St. John the Evangelist, Boston
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Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6 P.M.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

New York—Continued

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M
Noonday Services Daily (except Saturday), 12:20.

Holy Cross Church, New York
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Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Junior Congregation, 9:30, 11 A.M., 4 P.M.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15, 8:15.

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ANNOUNCEMENTS

Resolution

HERBERT BRITTON GWYN, M.A.

At a meeting of the vestry of Holy Trinity Church held March 31, 1934, the following resolution was passed and ordered spread upon the records.

His earthly labors at an end, Herbert Britton Gwyn, priest of Holy Trinity Church, Tiverton, R. I., passed to his eternal rest on March 21, 1934.

We, the vestry of Holy Trinity Church, bow in humble submission to the working of the Divine Will that has taken from us one whom we all revered and loved. Grateful indeed, for the example that his life and contacts have been to us one and all, and thankful for the memories of his rectorship among us, we desire to place on record this tribute to Fr. Gwyn's memory expressive of our sense of sorrow and regret at his loss.

W. H. D. TAYLOR,
Senior Warden.
ADELBERT GRINNELL,
Junior Warden.
RAYMOND T. PHILLIPS,
Clerk.

Notice

THE GUILD OF THE ASCENSION will hold its fifteenth annual meeting on May 14th at 5:30 P.M., in the parish house of Trinity Chapel, W. 25th St., near Broadway, New York. The Rev. Dr. J. Wilson Sutton will give the address. Those interested are cordially invited. CHARLES E. HILL, WARDEN.

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SAVE THE CHILDREN FUND SOLICITS—money, clothing, books, pictures, also few portable folding organs—for its work in the southern mountains. Also desires few experienced social workers who can volunteer services. Write to 156 FIFTH AVENUE, NEW YORK, mentioning this paper, or send check to THE LIVING CHURCH RELIEF FUND, Milwaukee, Wis., marked "For Save the Children Fund."

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SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

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HELP AGED INVALID, wife of retired clergyman by ordering ladies' service or chiffon hose, 3 pair, $2 to $4; men's thread silk hose, 3 pair, $1; children's ribbed hose, 3 pair, 50 cts.; 3 men's linen handkerchiefs, 50 cts. Satisfaction guaranteed. State size and color. MRS. M. E. COWAN, Malta, Montana.

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YOUNG CLERGYMAN desires vacation supply work in July or August near a university center, New York or Chicago preferred; for use of rectory. B-121, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

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Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

COLUMBIA UNIVERSITY PRESS, New York City:

Economic Reconstruction. Report of the Columbia University Commission. $3.00.

DORRANCE & CO., Philadelphia, Pa.:

Your Country At War. By Charles A. Lindbergh, Sr. $1.75.

FLEMING H. REVELL CO., New York City:

The Religion of Mind and Body. By John S. Bunting. $1.35.

RUSSELL SAGE FOUNDATION, New York City:

Miners and Management. By Mary Van Kleeck. $2.00.

SHEED & WARD, New York City:

Jesus Christ. Volume III. By Leonce De Grandmaison, S.J. $3.50.

Practical Psychology in Character Development. An abridged and re-arranged version of *The Psychology of Character* made by Vera Barclay. $2.00.

The Reformation and the Contemplative Life. By David Mathew and Gervase Mathew, O.P. $2.50.

SIMON AND SCHUSTER, New York City:

The Life of Our Lord. Written for His Children During the Years 1846 to 1849. By Charles Dickens. $1.75.

UNIVERSITY OF PENNSYLVANIA PRESS, Philadelphia:

Arabia and the Bible. By James A. Montgomery. $2.00.

Semitic and Hamitic Origins. By George Aaron Barton. $4.00.

WORLD PEACE FOUNDATION, Boston and New York City:

The World Court, 1921-1934. By Manley O. Hudson. Cloth edition with Index, $2.50; paper edition, unindexed, 75 cts.

PAPER COVERED BOOKS

McAULIFFE-BOOTH CO., New York City:

Hypnotism. Its Mysteries, History, and Mastery. By Thomas L. Garrett, M.D., and John Hewins Kern, M.D. $1.00.

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And Buyers' Service

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institutions, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

INFORMATION BUREAU
THE LIVING CHURCH
1801-1817 W. Fond du Lac Ave.
Milwaukee, Wis.

Missionary Zeal Strong At Council Meeting

(Continued from page 858)

dained on graduating in June from the Episcopal Theological School at Cambridge, Mass., and will go to the district of Shanghai which has had no foreign clergy appointments for 12 years, although Bishop Graves has repeatedly said in recent years that able priests were never more needed in China than now.

Harry Taylor Burke of Christ Church, Bowling Green, Ky., expects to be ordained on graduating in June from the Virginia Theological Seminary, and will go to the Philippine Islands where Bishop Mosher needs another man on the staff at Sagada.

Miss Mary A. Livingston of Grace Church, Chanute, Kansas, is appointed on the same condition stated above, and the Council asked the Foreign Missions secretary "to lay this matter upon the hearts of the women of the Church through the Auxiliary." Miss Livingston goes to the district of Shanghai.

Three members of Sisterhoods were appointed for work in China. The Sisterhoods themselves have a large measure of responsibility in maintaining the work and the staff in the places to which they go and Council appointments are at half the normal salary.

Sister Agnes Margaret and Sister Louise Magdalene of the Community of the Transfiguration go to Wuhu, China.

Sister Augusta goes to join the two others of the Order of St. Anne at Wuchang, China, in the district of Hankow.

The only appointment in the domestic field was that of Miss Mary R. Jones of St. Margaret's Church, Baltimore, a nurse who goes on the United Thank Offering salary for St. Anne's Mexican Mission, El Paso, Texas.

STRESS ON SPECIFIC MISSIONARY WORK

Greater stress upon the specific missionary responsibility of the Church was urged by the Rev. Dr. Karl M. Block. He recommended, and the National Council approved, that the Field Department shall secure opportunity for missionaries to address the joint sessions of the General Convention, that bishops from the foreign and extra-continental fields be scheduled for itineraries throughout the land to advise the Church of work in their respective fields, and that literature be prepared for use next Advent clarifying the missionary imperative in the modern world.

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